THE MARKES of the Children of God, and of their Comforts in Afflictions.

4410 f. 41

To the faithfull of the Low Country.

By *Iohn Taffin.*

Ouer ſeene againe and augmented by the Author, and tranſlated out of French by Anne Prowſe.

ROMANES 8. 16.

The ſpirit beareth witneſſe to our ſpirit that wee are the ſonnes of God. If wee bee ſonnes, then are wee alſo heires, the heires of God and ioynt heyres with Chriſt: ſo that wee ſuffer together that we alſo may bee glorified together.

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BRITISH MUSEUM

To the right Honorable and vertuous Lady the Countesse of Warwick.

FOraſmuch as it hath pleaſed Almightie God of his infinite goodneſſe, to giue vnto the glorious Goſpell of his eternall ſonne, ſo long and proſperous ſucceſſe in this our Country; it is now time (right Honorable and my very good Lady) for euery one that is a true Profeſſour of the ſame, all carnall perſwaſions of humane reaſon deluding the Soule being ſet aſide, to prepare our ſelues to the day of trial. For although it pleaſeth God ſometimes, for the gathering of his Church, to giue vnto it as it were *Halcion* dayes: yet common it is not, that it ſhould any long time continue in reſt and pleaſure. Nay, by the Word of GOD wee

know, and by experience ſometimes of our ſelues (her Maieſties Royall Perſon not excepted) and now of our neighbours round about vs wee ſee, that the Church of God in this world, as it euer hath beene, ſo muſt it euer bee vnder the croſſe. And therefore if wee will bee compted of the Church indeede, and glorie in that excellent name of a Chriſtian, let vs know aſſuredlie, that vnto vs, euen vnto vs (that haue ſo long liued in reſt and pleaſure, if wee bee the children of God) in ſome ſort and meaſure a tryall muſt come. For, if God chaſtice euery Sonne whom hee receiueth, and euery member of Chriſts body muſt bee faſhioned like vnto the Head, if the afflictions of this World are manifeſt tokens to the Children of God, of his fauour and loue towards them, and ſure pledges of their adoption: how can we looke, or how can we deſire to be exempted

from

from this common condition of God his owne Children and houſhould? To this end therefore (right-Honourable Ladie) I haue tranſlated this little Booke, firſt, to admoniſh ſome, (who for lack of experience, neuer feeling other dayes, then theſe full of peace and quietneſſe) that they learne to apply vnto themſelues whatſoeuer they heare or reade of the tryall of GOD his Children, leaſt falſelie imagining it to appertaine either to the times that are paſt or to other Nations, it fall ſodainely vpon them as a theefe in the night, and they bee deſtitute of all hope and comfort. Secondly, to awake others abounding both in knowledge and other graces, whom notwithſtanding, Sathan (by the deceaueable luſts and vaine pleaſures of this wicked world) hath ſo rockt a ſleepe, that they ſeeme almoſt, as they that are diſeaſed with the Lethargy, to haue forgotten both

themſelues their holy Calling and Profeſſion. Laſt of all to comfort another ſort, whom it hath pleaſed GOD ſo to preſſe downe with ſorrowes; and to exerciſe with the continuall Afflictions and Calamities of this mortall life, as no times ſeeming fauourable vnto thē, they can ſcarce receiue the words of any Comfort. And becauſe your honour hath been of long time, not onely a profeſſour, but alſo a louer of the trueth, whom the Lord (exalting to an higher place of dignitie then many other) hath ſet vp, as it were a light vpon an high candleſticke, to giue light vnto many, I haue eſpecially dedicated vnto your Honour this my poore trauaile, humbly beſeeching the Lord to make it no leſſe comfortable to your Honour, and to thoſe that ſhall read it, than it hath beene vnto me who haue tranſlated it. Euery one in his calling is bound to doe ſome-

what

what to the furtherance of the holy building; but beecauſe great things by reaſon of my ſex, I may not doe, and that which I may, I ought to doe, I haue according to my duetie, brought my poore basket of ſtones to the ſtrengthening of the wals of that Ieruſalem, whereof (by Grace) wee are all both Citizens and members. And now to returne to thoſe whom experiẽce hath not yet taught, and whom proſperitie will not ſuffer to awake: I earneſtly beeſeech them both in the Lord, no longer to deceiue themſelues with vaine imaginations, neither to ſuffer theyr hearts ſo to bee tyed to earthlie vanities, that they ſhould deſpiſe or neglect thoſe things that can truly make them happy indeed. When it ſhall pleaſe GOD to open their eyes to diſcerne betweene heauenlie and earthly, betweene things tranſitorie, and things euerlaſting, I know they

will of themſelues bee aſhamed of this their negligence. For what are all the pleaſant things of this world, which moſt bewitch the mindes of men, if they bee compared with heauenly and eternall things? If ſtately and ſumptuous buildings do delight? what building is ſo ſtatelie and glorious as new Ieruſalem? If riches, what ſo rich as that, whoſe pauement is of pure Gold, whoſe foundations and wals of precious ſtones, and gates of orient pearles? If Friends, Kinſfolke and neighbours; what Cittie ſo repleniſhed as this, where God himſelfe in his Maieſtie, Ieſus Chriſt the head of the Church in his Glory, and all the holy Angels, Patriarkes, Proplets, Apoſtles and Martirs do dwell together in happineſſe for euer? If honour, what honour comparable to this, to be the ſeruant and child of ſo mightie a King, and Heire of ſo glorious a Kingdome; where neyther

time dooth consume, nor enuie depriue of honour, nor power of Aduersary spoyle of Glory, that is endles & incomprehensible? If then there bee no comparison betweene things Heauenly and things that are Earthlie, and no man can attaine to the things that are Heauenly, but by the same way that Christ himselfe attained vnto them; which was by the Crosse: why (casting off all impediments that presseth downe) doe wee not runne on our course with cheerefulnesse and Hope, hauing Christ so mighty a King, for our Captaine and Guide, who (as the Apostle saith) for the Glory that was set before him, endured the Crosse, and despising the shame, sitteth now at the right hand of the Throne of God? How slow and dull of heart are wee, if as *Esau* (who for a messe of pottage solde his birth-right) wee are comtented for a smal and short pleasure in this wicked world,

world to leeſe that incomparable and euerlaſting Glorie, which Chriſt the Sonne of GOD with ſo great a price hath purchaſed for vs. The Lord giue vs wiſdome to vnderſtand and grace to heare his voyce while it is ſaid to day, that when dayes and nights and times ſhall ceaſe, wee may (without time) enter into his ioy and reſt which neuer ſhall haue end. The Lord euer preſerue your Honour; and adde vnto a multitude of happy yeares ſpent in his feare, a continuall increaſe of all ſpirituall graces to his glory, and your endleſſe Comfort.

Your Honors in
the Lord moſt
humbly. *A. P.*

To the faithfull of the Low Countrie.

IT *is not without reaſon (right deare and worſhipfull brethren) that the Church of Chriſt is called militant vpon earth: and compared as well to a woman in trauaile of childe from the beginning of the world, as to a ſhip vpon the Sea, toſſed with tempeſts, and to a field tilled, vpon which the plow is drawne to cut it. The preſent eſtate of the Church exerciſed by ſo many Diſputations, aſſaulted ſo mightily by continuall wars (the Mother and Nurſſe of all Calamities) and afflicted by reuolts, by Libertines, by people prophane, and by ſo many Heretiques, is to vs a liuely mirrour, a manifeſt Seale, and an example good to bee marked. Now, as the infirmitie of the fleſh which dyeth not in the verie Children of God, but at their death, taketh from thence, and from other*

matter,

matter, occaſion of Temptations moſt dangerous, & many aſſaults: ſo the bounden dutie and affection which I beare towards you, drieueth me to teſtifie vnto you the feruent deſire which I feele continually in my heart of your comfort, conſtancie and perſeuerance in the way of Saluation. For this cauſe it is that in my voyage from Germany *I made this little Treatiſe* Of the marks of the Children of God, and of their conſolations in their afflictions: *the which (being God be thanked returned) I was willing with the aduiſe of my brethren and fellows in the holy Miniſtery, to put to light and dedicate vnto you, to the end that reading it you might know and feele more and more the incomprehenſible grace of God towards you, by the teſtimonies of your Adoption, and the full aſſurance of the certaintie of it: and that in the middeſt of your ſo long and heauy afflictions, you might be partakers of the vnſpeakable comforts which God*

ſetteth

ſetteth forth to his children in his word: whereby alſo you feeling your ſelues truly happy, you may conſtantly perſeuer in his holy truth and obedience of his will, aſpiring with contentment and ioy of the holy Ghoſt to the enioying of that Kingdome of Glory, the right and poſſeſſion whereof is purchaſed for you, & kept in your head Ieſus Chriſt. Finally, I pray God with all my hart to ſhew me this fauour, that this my little labour may be acceptable vnto you, and that it will pleaſe him to bleſſe it by the efficacie of his holy Spirit, to your comfort and Saluation, and to the aduancement of the Kingdome of our Lord Ieſus Chriſt: Harlam 15. of *September.* 1586.

Your humble brother and
ſeruant in Chriſt:

Iohn Taffin *Miniſter of the holy Goſpell in the French Church at* Harlam.

The matters that are handled in this Treatiſe.

1 OF the great and incomprehenſible happineſſe of the life euerlaſting promiſed the Children of God. 11

2 How wee know that wee are the Children of God. 18

3 How euery member of the Church ought to apply to himſelfe the markes of it, to aſſure himſelfe of his adoption and ſaluation. 26

4 How we ought and may aſſure our ſelues that we are the children of GOD, although the marks of our adoption be in vs but ſmall and weake. 43

5 That the Apoſtacie and reuolt of ſome who haue made profeſsion of the true Religion, ought not to cauſe vs to call in doubt either the doctrine, or our adoption. 56

6 That afflictions ought not to make vs doubt of our adoption, but rather to confirme vs. 59

7 That the afflictions which come vnto vs were foretold, and therfore they ought to confirme vs in the aſſurance of our adoption. 63

8 That the Children of GOD haue at all times beene afflicted, and yet beloued of God.

9 That

75 9 That the common afflictions of the children of Adam, are to the faithfull, because of the excellent fruits of them; testimonies of their Adoption, and of the loue of GOD towards them.

86 10 Of the afflictions for Christs sake, and of the fruits of them.

96 11 Other fruits of the afflictions for the name of Christ.

101 12 An exhortation to perseuere constantly in the truth of the Gospel in the time of persecution: not to feare death: for man to keepe himselfe from Apostacie and dissimulation: to vse the holy Ministerie: to walke in the feare of God, and to pray vnto him.

119 13 Holy meditations and prayers.

OF

OF THE MARKES of the Children of God, and of their Comforts in Afflictions.

To the faithfull of the Low Country.

Of the great and Incomprehenſible Felicitie of the euerlaſting life promiſed to the Children of God.

CAP. 1.

SAint *Paul* hath very aptly ſet foorth vnto vs the Incomprehenſible excellencie of the Felicitie of the Children of God, ſaying: *That the Eye hath not ſeene, the Eare hath not heard, neither hath it entred into the Heart of man, what things GOD hath prepared for thoſe that Loue him.* 1 Cor. 2. According to this ſentence, S. *Auguſtine*

tending to the ſame Butt, ſaith of the goodneſſe of grace: *Let your harts goe beyond all that you are able to comprehend, and ſtay not your ſelues at the greatnes and excellency of it which you imagine: but ſay, yet this is not it; for if it were it, it could not enter into thy thought & hart.*

Auguſt. Enarrat. 2 Pſal. 26 Tom. 8.

This happineſſe then cannot bee comprehended by vs according to the greatnes and excellencie of it, ſo long as wee dwell in theſe earthly manſions, where wee know God but in part and darkly. Notwithſtanding, ſeeing the ſame Apoſtle addeth, that the holy Ghoſt who ſearcheth the moſt deep things of God, hath giuen vs ſome reuelation: Seeing alſo he prayed to God for the *Epheſians*; That hee would open the eyes of their vnderſtanding, that they might know, what is the hope of their vocation, and what are the riches of the glory of his inheritance among the Saints: we ſhuld be too vnthankfull to God, and enimies of our own comfort, if we ſhould make curteſie, or refuſe to vnderſtand that, which it pleaſeth him to reueale vnto vs by

2 Cor. 5. 1
1 cor. 13. 9.
1 Cor. 13. 12.
1 Cor. 2 10
Ephe. 1. 18

by his word. Now, in it this felicitie is oftentimes ſignified by the promiſe of life euerlaſting, and not without reaſon. For in our felicitie, two points may and ought ſpecially to be conſidered: Firſt, the greatnes and excellency of the good thing: ſecondly, the long continuance and ſureneſſe of it. Now, both the one and the other is noted by theſe words, *Life Euerlaſting*: For by *Life* is ſignified the greatneſſe of the felicitie, and by *Euerlaſting*, the infinite length of it. As touching *Life*, wee may conſider three degrees as well in the body, as ſpecially in the Soule. The firſt degree of *Life* as touching the ſoule, is ment by this peace of Conſcience, and ioye of the holy Ghoſt, which we receiue and feele, being reconciled to God in Ieſus Chriſt. And this peace and beginning of life, ſurmounteth all vnderſtanding, as Saint *Paul* doth witneſſe, and God his children doe feele. And indeede it is a thing rauiſhing our ſoules with ioy vnſpeakable, when God maketh the brightnes of his face to ſhine vpon vs: As alſo *Dauid*

Life euerlaſting cõprehẽdeth the felicitie of the children of God.

Three degrees of life to the body & to the ſoule.

The firſt degree of life.

Rom. 5. 1

Phil. 4. 7.

Pſal.80. ſheweth, when he asketh ſo oft of God this grace, for a full meaſure of all felicitie. As touching the body, the firſt degree of life lieth in this, that the afflictions of it bee not onely mittigated, and made light by this life of the ſoule reconciled to God, and feeling ioy through the brightneſſe of his countenance, but

Rom.8.27 Heb 12,6 alſo are conuerted (being the fruits of the loue of God towards vs) into ſaluation and glory. The ſecond degree of life may bee conſidered in the ſeperation of the ſoule and the body, the which improperly (as touching the faithfull) is called death.

The 2 degree of life.

For euen as touching our bodies, although they goe to rot in the earth, yet being then deliuered, and free from all ſicknes, from hunger, thirſt, heat, cold, & from a thouſand other torments, which of their nature are a kinde of death, they

Eſay.57.1. goe to reſt in their beds, as *Eſay* ſaith; and being deliuered from their labours and trauailes, they are bleſſed, as Saint

Apoc.14 13 *Iohn* ſaith. And this reſt proceding from the fauour of GOD, cannot properly bee

bee called death, but is to them a kinde of life. But ſpecially the Soule then entreth into the poſſeſsion of the ſecond degree of life. For being deliuered from the bodie, ſhee is carryed vp by the Angels into the boſome of *Abraham*, and Lu. 16. 22
into Paradiſe with Ieſus Chriſt, exempted then from Ignorance, from Incredulitie, from Miſtruſt, from Couetouſnes, Ambition, Enuie, Hatred, Feare, Terrour, Luſts, and from all other paſſions, vices and corruptions which are deadly in them, which alſo bring forth the fruits of death. And contrariwiſe, is then fully ſanctified, victorious, and aſſured againſt Sathan, Hell, Sinne, and all other Enemies: wayting after that, with great Ioye, for the accompliſhment of her Glory in the Reſurrection of her body. The third Degree, ſhall bee at the glorious comming of Ieſus Chriſt, when our bodies being awaked out of their ſleepe, they ſhall riſe againe all renued, Bodyes Incorruptible, Spirituall and Immortall, yea, faſhioned like to the Image of the glorious body

Lu. 23. 43

The 3. degree of life

1. Cor. 15 42
Phil. 3. 21.

of Ieſus Chriſt : And ſo being ioyned
1. Theſ. 4. together againe to their ſoules, they ſhall
17. bee together caught vp into the cloudes
Eph. 4. 10. beefore our Lord Ieſus Chriſt in the
Ioh. 14. 2. ayre, and exalted aboue all the heauens,
Ioh. 17. 24 into the houſe of God our Father. Then
2. Theſ. 4. alſo ſhall bee the accompliſhment of
17. the life of our Soules reunited to their Bodies, beeing together where Ieſus Chriſt is, and with him, as members of his body, his brethren, and his ſpouſe, vnited to him, and by him, to God the fountaine of life. And by this vnion inioying a communitie in all his goods,
1 Pet. 1. 4. and of this incorruptible inheritaunce, which can neyther faile nor fade away,
Reu. 21. 4. reſerued for vs in heauen. Then ſhall God wipe all teares from our eyes, and death ſhall bee no more, neyther ſhall there be any ſorrow, crie or trauaile any more. All theſe olde things ſhall bee gone away: God ſhall make all things
Reu. 7. 14 new. Then ſhall wee bee beefore the throne of God, & ſhall ſerue him night and day in his Temple, and ſhall be led by the Lambe to the liuing fountaines

of

of waters. Then ſhall be the day of our marriage with the Lambe, when being clothed with pure and bright raiments, wee ſhall ſit at his marriage banquet. Then ſhall we be like vnto the Angels. If our bodies ſhall ſhine then as the Sunne, what ſhall the brightneſſe of our ſoules bee! Then our pilgrimage being finiſhed, we ſhal be indeed the Citizens of this heauenly and holy Ieruſalem, which ſhall be all of pure gold like vnto the cleere glaſſe: hauing the foundations of the wall garniſhed with precious ſtones: whereof alſo the twelue gates, are twelue pearles: which hath no need of the Sunne, nor of the Moone, to ſhine in it, beecauſe the brightneſſe of God ſhall bee the light of it, and the Lambe himſelfe ſhall bee the candle of it. O how happy ſhall the Citizens be, that ſhall liue in ſuch a Cittie! See then what good things are ſignified by life Euerlaſting, and the three Degrees of it. But Saint *Paul* lifteth vs vp yet higher into the contemplatiō of this life which wee ſhall inioy after the Reſurrection.

Reu. 19. 7.
Mat. 22. 30
Mat. 13. 43
Bern. Meditation. 9.
Re. 21. 18.

1.Cor.15. 24. Then, ſaith Saint *Paul*, Ieſus Chriſt ſhall giue vp his Kingdome vnto God his Father, as if hee ſhould ſay: Father, behold thoſe whom thou haſt giuen to me before the foundation of the world: they were loſt, and thou diddeſt ſend me to ſaue them: I haue redeemed them with my bloud; thou haſt appointed me King ouer them: they are my kingdome which I haue gotten, and which I haue ſo guided and gouerned, that hauing ſanctified and deliuered them from all their enimies, I haue brought, giuen and preſented them vnto thee, that hauing as touching my ſelfe, accompliſhed the worke and charge which thou haddeſt enioyned mee, from this time forth, thou mayeſt bee King, raigning immediately in them, and filling them with all happineſſe and glory.

Then ſhall there bee no creature eyther in heauen or in earth, that ſhall haue
1.Cor.15. 28. any Domination or Lordſhip. There ſhall be neyther King nor Prince, neyther Maſter nor Lord. There ſhall bee neyther Father, Mother, Husband nor Wife.

Wife. There ſhall bee neither Prophet, Doctour, Miniſter nor Paſtour. There ſhall be neyther riches, nor eſtates. All the enemies alſo of Ieſus Chriſt ſhall be deſtroyed for euermore, death beeing ſwallowed vp into victory, and Sathan with his Angels, and all the Reprobate being caſt into the bottomles pit. Contrariwiſe, the Elect being fully ſanctified, ſhall be lifted vp both in body and ſoule aboue all the Heauens. The worke of Chriſt ſhall bee finiſhed. And all being done, the very ſame offices which Chriſt hath receiued, and ſhall exerciſe for the accompliſhment of our Saluation, to be a King, a Prieſt and a Prophet, and to ſit at the right hand of God ſhall ceaſe, but ſo, as the fruites and the incomprehenſible benefits gotten by them vnto the Church, ſhall euer abide to his euerlaſting glory. But what ſhall that bee then? God the Father, the Sonne, and the holy Ghoſt, one onely God ſhall be immediately all things, both in this man Chriſt, and in all vs the Members of his bodie. The God-head (I ſay) ſhall bee

Reu. 21. 6.

bee in the man Ieſus Chriſt, and in vs, King, Prince, Father, Riches, Life and Glory. To be ſhort, all things, and ſuch a heape of happineſſe and felicitie, that as ſundry veſſels caſt into the ſea, are full of water, ſo as they can neither want, nor haue more: ſo this Sea of Diuinitie being all things in vs all, wee ſhall be filled and ſatisfied with *Life* and Glory, ſo as wee can neyther want, nor receiue more. Then ſhall we not onely taſt how Pſal. 34. 9 ſweete our God, ſhall be, but we ſhall be filled and throughly ſatisfied with his ſweetneſſe moſt wonderfull. Then ſhall *Cipri. De aſcen. Chriſti.* the Son himſelfe bee ſubiect to the Father, to wit, as touching his humanitie: but that ſhall be for the increaſe of his 1. Cor. 15 18. glory, and our felicitie. For the Sonne of man abiding ſtill vnited to the Sonne of God, and then ceaſing the gouernement which hee ſhall haue vntill the *Auguſt. Lib. 80. quæſt. 69. & lib. de Trinit. 1. cap. 8.* Reſurrection, God ſhall in ſuch ſort bee in this Sonne of man, and in vs, that the Maieſtie and brightneſſe of the Diuinitie then raigning immediately, ſhall cauſe the difference betweene the Diuinitie

uinitie of Chriſt, and his humane nature ſubiect vnto it to appeare. But as the principall glory of the Son of man, is to be vnited vnto the Sonne of God in one perſon, and that this his Diuinitie ſhall bee for the moſt part as it were, hid vntill that day, and that then it ſhall be fully reuealed: how much more the Diuine Maieſtie of the Sonne of God, ſhall cauſe the ſubiection of the Sonne of man to appeare, ſo much the greater ſhal appeare the glory of this Sonne of man vnited in one perſon to the Godhead then raigning in his full Maieſtie and Glory. As (if a man may finde any thing neuer ſo little to repreſent this high Miſterie) wee may conſider, that the Felicitie and Glory of the Brethren of *Ioſeph* was ſo much the greater, that by the greatneſſe of *Ioſeph*, exalted to the gouernment of Ægypt, they were ſubiect vnto him, and there appeared a great difference betweene *Ioſeph* and his Brethren, not by the diminiſhing of them, but by the increaſing of *Ioſeph*, his Brethren hauing this happineſſe and

Ioh. 17. 22.

Phil. 2. 7.

Gen. 47.

and honour, to bee the brethren of *Ioseph*, ſo much more great and honourable, by how much, the greatneſſe of the maieſtie and glory of *Ioſeph*, made their ſubiection more to appeare. And this is it that may in ſome ſort bee noted in the Church. For although that now, her ſubiection and the difference appeare betweene her, gathered and compoſed of ſinfull men, hauing their Sanctification and their life of their head Ieſus Chriſt: and beetweene him verie God, and perfect man, ſitting at the right hand of GOD the Father Almighty: yet as then, the more great the glory of Chriſt ſhall appeare, ſhewing himſelfe immediately with his Diuine Maieſtie in his brightneſſe: ſo much the more clearely ſhall the ſubiection and difference of the Church appeare, not by diminiſhing the happineſſe and glorie of it, but by the increaſe of the glory of her head, brother, and bridegrome: The Church hauing this happineſſe and honour, to be, and ſtill to abide vnited vnto Chriſt, making with her this new

man,

man, whereof Saint *Paul* ſpeaketh, yea Eph.2.13
ſo much the more happy and glorious, by how much the excellencie of the Maieſtie and glory of Chriſt, the ſonne of man with vs, ſhall exceede in greatneſſe, being vnited to the ſonne of God, ſhining then with the Father and the holy Ghoſt, one onely God in his diuine Maieſtie. Heereof alſo it followeth, that our chiefe felicitie ſhall bee to behold this glory of Chriſt.

And indeed this is that benefit and happines which he asked for vs of God his Father, ſaying: Father, my deſire Ioh.17.24
for thoſe whom thou haſt giuen me, is, that they bee where I am, and that they may ſee my glory. And what glory? That wee ſhould ſee him, as hee 1 Ioh.3.2
ſhall be in Maieſty incomprehenſible as touching his Godhead, and conſequently in ſoueraigne glory as touching his humanitie vnited to this diuine Maieſty. Behold alſo how this ſhall be accompliſhed which is written, that we ſhall ſee 1 Cor.13.12
God face to face for the accompliſhmēt of our felicitie. Which that we may the better

Ioh.15.11 Ioh.16.24 Mat.25.12 better comprehend, wee must finally conclude, that the fruit thereof, shall bee this, ioyfull and perfect, which Christ hath promised vs, promising further, to make vs enter into the ioy of our Lord.

Aug. in manuel. Cap.35. Saint *Augustine* in a certaine meditation (which is indeede both holy and heauenlie) sheweth very excellentlie, how great this our ioy shall bee, and that ioy of our Lord which we shall enter into. Hauing discourſed of the euerlasting felicitie of the children of God, thus hee saith: O Heart humane, poore and needy: O Heart exercised with miseries, and almost consumed of them, what should thy ioy be, if thou haddest the full enioying of the aboundance of these good things? Aske of thy soule if thou wer capable of the ioy, which thou shouldest feele of one such felicitie. But if besides, any other whom thou loueſt as thy selfe, should enioy the same happines with thee, surely this superabounding ioy which thou shouldest feele of thine owne happines, should it not bee twise doubled, for the glory and the ioy of

of him whom thou loueſt as thy ſelfe,& for whoſe happines,thou ſhouldſt be as ioyfull as for thine own happines?Now, if ther were two,three,yea,a great number inioying the ſame happineſſe with thee,whom alſo thou louedſt as thy ſelf, thou ſhouldſt feele as much ioy for the happineſſe of each of them,as for thine owne happines. What then ſhall bee in this perfect charitie,when we ſhall loue all the bleſſed Angels,and all the elect, louing euery each one of them euen as our ſelues,and being no leſſe ioyfull of the felicitie of each of them,than of our owne?Surely if neuer a one of the elect ſhall be capable of his owne ioy for the greatnes of it,how ſhall hee be capable of ſo many ioyes for the happineſſe of ſo many of the Elect, for whom hee ſhall feele as much ioy,as for his owne? Loe what it is Saint *Auguſtine* ſaith. But yet how much ſhall this ioy be augmented for the happineſſe,felicitie, and glory of the elect of God,in whom,we our ſelues haue been elected,who haueing died for the elect, ſhall ſanctifie,preſerue

ſerue and lift them vp into Heauen to the inioying of this felicitie? who is not onely man holy and iuſt, but alſo true GOD, eſpecially beholding him in his glorie, to bee vnited in one perſon to the Godhead then ſhining in his Maieſtie. Surely if wee, louing other elect as our ſelues, ſhould haue as much ioy of the happineſſe of each of them, as of our owne, what ſhall be the ioy that we ſhall receiue of the happineſſe and glory of this ſoueraigne Elect Ieſus Chriſt, whom by good right wee ſhould loue more than our ſelues? See then more than a Sea of ioy proceeding from the happines of the ſeruants of God. Let vs now vnderſtand the great depth of ioy which wee ſhall feele, entring into the ioy of our Lord. The cauſe why wee ſhould loue God (ſaith Saint *Bernard*) is GOD himſelfe. And the meaſure which wee ought to keepe in this loue, is to loue him without meaſure, and ſo, infinitely. But according to that wee know him, wee loue him. But now we know him, but in part, and as it were in darknes;

Bernard in tract. de diligẽdo Deo.

1 Cor. 13 12

darkneſſe; euen ſo very little and obſcure is the loue which wee beare him. But when wee ſhall know him as he is, wee ſhall loue him according as hee is. What ſhall our loue bee towards him then, when Ieſus Chriſt hauing giuen ouer his Kingdome to God his Father, 1.Cor.15. 24.
God the Father, the Sonne, and the holy Ghoſt, one onely God, ſhall bee all things, in this man Ieſus Chriſt, and in vs? and when we ſhall know him as he is, beholding the brightneſſe of his face, and his Godhead then raigning immediately in vs, and filling vs with all happineſſe? Without doubt this Contemplation of the glory of the diuine Maieſtie ſhall bring forth in vs an infinite loue towards God. Now (to returne to the meditation of Saint *Auguſtine*) if according to that wee loue each one, wee ſhould reioyce of his happineſſe. Then as in this bleſſed Felicitie each one of vs ſhall loue God without compariſon, more than himſelfe, and more than all the Angels and elect with vs: ſo ſhall wee feele more ioy without compariſon

pariſon of the bleſſedneſſe and glory of God, then of our owne, or of all the Angels and the Elect with vs. And if then we ſhall loue God with all our heart, with all our Soule, with all our Vnderſtanding: yet ſo as all our heart, all our Vnderſtanding, and all our Soule ſhall not be capable of the excellencie of this loue: Surely wee ſhall ſo feele ioy with all our heart, with all our vnderſtanding, and with all our ſoule, as yet al our heart, all our vnderſtanding and all our ſoule ſhall not bee able to comprehend the fulneſſe of this ioy. Howſoeuer it be then, that this full ioy, yea, more then full, through the greatneſſe of it (wherof all our heart, all our vnderſtanding, and all our ſoule ſhall not bee capable) cannot enter into vs: it ſhal remaine that wee, (filled with the ſea of ioy of the felicitie of the Angels, and of all the elect) ſhall enter into this great deapth of ioy proceeding from the Contemplation of the Glorie of our God. And this ſhall bee the ioy of the Lord, into which all his Faithfull Seruants ſhall enter.

Mat. 25 21

Now,

Now, when this felicitie ſo great, and Ioy incomprehenſible, ſhall endure ſo many yeeres as there be drops of water in the ſea, or grains of ſand in the whole earth, yet ſhould not this bee a perfect happineſſe. For howſoeuer the continuance ſhall ſeeme to vs infinite, yet the end will once come. And indeede the drops of water and the granes of the ſand are numbred before God. But this our Felicitie and Ioy ſhall laſt without end. Such ſhall bee the life euerlaſting: As alſo Saint *Iohn* ſaith, we ſhall raigne in Heauen World without end. Wee ſhall bee the kingdome of that immortall King whom *Eſay* calleth the Father of Eternitie, who hath promiſed life and immortalitie to thoſe that ſhall beeleeue the Goſpell. Alſo death ſhall then bee ſwallowed vp into victorie. The Author and Prince of life, hauing vanquiſhed the Diuell, who had the rule ouer Death, ſhall make vs partakers of the life that is euerlaſting. And as wee ſhall bee vnited to the fountaine of life, ſo ſhall it runne in vs eternally.

Of the eternitie of the life to come.

Apo. 22. 5.
1 Tim. 1. 17
Eſay. 9. 6
2 Tim. 1. 10
1 Cor. 15. 45
Act. 3. 15
Heb. 2. 14
Apo. 21. 6

For as the Fountaine of this life which we ſhall inioy, hath no beginning, ſo the life that proceedeth from it, ſhall haue no end. The mercy of God (ſaith Saint *Bernard*) is from eternitie to eternitie vpon thoſe that feare him; from eternitie, beecauſe of the Predeſtination; to eternitie beecauſe of the Glorification: The one hath no beginning, the other hath no ending. This therefore ſhall be a happineſſe incomprehenſible for the greatneſſe, and infinite for the eternitie of it. Behold alſo how we ſhall then in-
Ioh.15.22 ioy a full and perfect ioy, which ſhal neuer bee taken away from vs. Now this life is promiſed and aſſured to all the Children of God, in as much as they are
Rom 8.17 heires of God the fountaine of life, and
Pſa.36.10 coheyres and members of Ieſus Chriſt,
Ioh.14.6 who is the way, the truth, and the life:
Ioh.3.15 who alſo hath ſo often proteſted, that whoſoeuer beleeueth in him, hee hath
Ioh.6 life euerlaſting. Let vs conclude then, that the children of God are truely and only bleſſed, being aſſured to enioy this great and incomprehenſible happineſſe of

of life euerlaſting, which is purchaſed, promiſed, and kept for them in Ieſus Chriſt our Lord.

How we ſhall know that we are the Children of God.

CAP. 2.

OF this Concluſion it followeth, that there is no greater ioy or contentment in this preſent Life, or any thing more ſure or more neceſſary for the happie ouercomming the difficulties of it, then to know & feele that wee are the Children of God. For this foundation being laid, wee ought to bee aſſured that whatſoeuer ſhall happen vnto vs, can bee none other then the bleſsing of a Father, and ſo conſequently a meane, aide, and way diſpoſed by his Prouidence, eyther to lead vs vnto life euerlaſting, or to increaſe our glory in it. True it is, that GOD one- 2. Tim. 2. 19.
ly knoweth his owne, whom hee hath

choſen before the foundation of the world to bee his children. Yet there are two principall meanes by which he giueth vs to vnderſtand who are his children: the one is outward, by markes viſible vnto men: the other is inward by teſtimonies, which hee that is the childe of God feeleth in himſelf. The outward marke lieth in this, that we be members of the Church of Chriſt.

2 Markes of our adoption.

Of the outward marke.

Now, wee call that the Church of Chriſt, in which the Word of God is truely Preached, the Sacraments are purely miniſtred, and one onely God is called vpon, in the name of his onelie Sonne Ieſus Chriſt. Firſt, this Church is often called the kingdome of heauen, becauſe that by it wee enter in thether; ſo that it is (as it were) the ſuburbs or the gate of it. Whereof it followeth, that being the true members of the Church, wee are in the way and forwardneſſe to enter, and make our abode in heauen. It is alſo called the houſe of God, to giue vs to vnderſtand, that thoſe that abide there, are by good right accounted the children

Math. 13.

Mat. 21. 13

children and houſehold of God. Furthermore, when after we haue proteſted in our Creede, that wee beleeue the holy Church vniuerſall, we adde the communion of Saints, the forgiueneſſe of ſins, the riſing againe of the body, and the life euerlaſting: is not this to aſſure vs that thoſe that are the members of the Church, haue a communitie in all theſe treaſures and goods of it, and conſequently that they are the children of God, and inheritors of euerlaſting life? Eph. 2. 19

According vnto this S. *Luke* alſo ſaith reſolutely, that God ioyned vnto the Church thoſe that ſhould be ſaued. The which is confirmed by the Prophet *Ioel* ſaying, that there ſhall bee ſaluation in Sion. And S. *Paul* himſelfe ſticketh not at all, to call thoſe that are the members of the Church, the elect of God. But yet ſo much the more to reſolue vs, let vs conſider the markes of the true church touched heere before. The firſt is, the pure preaching of the word of GOD. Act. 2. 47. Ioel. 2. 32. 1 Theſ. 1. 4

Now, Ieſus Chriſt ſaith, my ſheepe, heare my voyce, and they follow mee; Ioh. 10. 27

ſhewing thereby very manifeſtly, that
Ioh. 8.47. this is one mark to be the child of God,
to heare the voyce of his Sonne Ieſus
2.Cor.5.18 Chriſt: As alſo he ſaith in another place,
Eph.6.15. that he that is of God, heareth the voice
Act.14.3 of God. And indeede, ſeeing that the
Act.20.32 preaching of the Goſpell is called the
Act.13.26 Miniſterie of Reconciliation, the Goſ-
Act.5.20 pell of Peace, the Word of Grace, of
Phi.2.15 Saluation, and of life, (as without doubt,
God by the miniſterie of his word, preſenteth Reconciliation, Peace, grace, Saluation, and Life:) So they that are the members of the Church, heare and receiue the word: ſhew therein, that they are pertakers of all theſe benefites, and conſequently the children of God. The ſecond marke of the Church conſiſteth in the Sacraments of Baptiſme and of the Lords Supper. As touching Baptiſme, it is a ſeale and ſure warrant that
Act.22.5 the ſinnes of thoſe that receiue it are
Rom.6.4 waſhed away by the Bloud of Chriſt:
Tit.3.5 that they are ingrafted and incorpo-
Gal.3.27 rate into his death and Reſurrection: that they are regenerate, and that they haue

haue put on Ieſus Chriſt. Whereof it followeth, as Saint *Paul* affirmeth, that they are the Children of God. The like aſſurance of our Adoption is giuen vs in the Lords Supper. For if the Bread and the Cup, which are giuen to the Members of the Church, are the Communion of the body and of the bloud of Ieſus Chriſt: it followeth that in this Communion of Chriſt, they haue the foode and life of their ſoules. And that conſequently, as the Children of God, they ſhall obtaine life euerlaſting, according to the proteſtation of Chriſt: He that eateth my fleſh, and drinketh my bloud, hee hath euerlaſting life. The third marke of the Church of God, is the inuocation of the name of God, in the name of that only one Ieſus Chriſt. Now, as all the ſeruice of God is oftentimes ſignified by this Inuocation: So Saint *Luke* noteth the faithfull and children of God by this deſcription, that they call vpon the name of the Lord. As on the contrarie ſide, it is ſaid of the Reprobate, that they doe not call vpon the

Gal. 3. 26

1 Cor. 10 16

Iohn. 6. 54

Pſal. 14. 4
Gen. 12. 7
Act 2. 21
Act. 9. 14

Pſal. 14. 4

the name of God. And indeed when the members of the church ioyne together, and lift vp their prayers vnto God, saying: Our Father which art in heauen: and so calling him father, by the commaundement of Christ, they may well assure themselues, that God doth acknowledge them for his Children, and that hee will make them feele the fruit of their praiers, according to the promise of Christ, that whatsoeuer they shall with one consent aske of God, it shall bee giuen them. By this that is aboue said, it manifestly appeareth, how euery member of the Church may and ought to assure himselfe to bee the childe of God, and to acknowledge all other Members of the Church with him in like manner to be the children of God. If any alledge that we may thus account such a one for the childe of God, who possiblie is an Hypocrite, and may after shew himselfe a reprobate: we answere, that such discourses are contrary to charitie, so much recommended vnto vs by Saint *Paul*, noting amongest other

Mat. 6. 9

Mat. 28. 19

1 Cor. 13

pro-

properties of Charitie, that ſhee thinketh not euill, or is not ſuſpitious, but that ſhe beleeueth all things,& hopeth all things. Wee ought then to hold the members of the church,for the children of God, vntill that departing from it, or diſcouering their Hipocriſie, they ſhew themſelues reprobates. Furthermore,as God would that all thoſe to whom hee vouchſafeth to bee father, ſhould acknowledge the Church for their Mother:ſo let vs not doubt,but being borne againe,and nouriſhed in the Church our mother,we may call God our father,and abiding vnited to the family of the mother, let vs not doubt but that wee bee the heires of the father. Thus much for the outward markes.

Now let vs come to the inward Markes. As to the blinde and deafe the opening of their Eyes and Eares is needfull, clearely to ſee and heare the voyce of him that ſpeaketh : So being of our owne nature both blinde and deafe as touching Vnderſtanding, the holy Spirit is hee, that openeth our eyes

Of the inward marks of our Adoption.

eyes and eares, to comprehend the reuelation of our adoption, and to feele in our harts the assurance of it, ingendring in vs faith, which is as it were the hand, by which wee apprehend this great benefit: whereof also the fruits and effects as well of the holie Ghost dwelling in vs, as of the faith that is in vs, are the principall and most assured markes, to giue vs knowledge of our adoption. According wherevnto Saint
Rom.8.16 *Paul* saith, that the holy Ghost giueth testimony to our spirits that we are the children of God, so as hauing receiued this spirit of adoption, wee cry with all assurance, *Abba* Father. This is it also
1 Ioh.3.24 which S. *Iohn* teacheth vs, saying: wee know that he abideth in vs, by the spirit which he hath giuen vs. Also, by this we
1 Ioh.4.13 know that we dwell in him, and he in vs, because hee hath giuen of his spirit vnto vs. In like manner the Apostle S.
Rom.5.1 *Paul* affirmeth, that by the peace and quietnesse which wee feele in our consciences before God in the free forgiuenes of our sinnes by the bloud of Iesus Christ,

Chriſt, we ſhew and proue that we are iuſtified by faith, and ſo the children of God. Wherein to confirme vs, hee ſaith in another place, that after we haue beleeued, wee are ſealed by the holy ſpirit of promiſe, which is the earneſt penie of our inheritance, vntill the redemption of the poſſeſsion purchaſed to the praiſe of his glory. Ephe. 1. 13

Firſt hee ſheweth there, that faith is as it were the Seale whereby the holie Ghoſt imprinteth in our hearts for our aſſurance, that wee are the children of GOD. Furthermore, as in a thing that is bought there is ſometimes giuen an earneſt penie, to wit, ſome part of the monie agreed on, as well for the beginning of the payment, as by conſequent, for the aſſurance that the bargaine ſhall be held firme: ſo the holy Ghoſt, who by Faith ingendreth Peace and Ioy in the hearts of the faithfull, is the earneſt penie, aſſuring vs, by this beginning, of the ſpirituall bleſsings which God promiſeth to his children, that he holdeth vs for his poſſeſsiō, purchaſed to the praiſe

of

of his glory, and that at the length hee will gather vs into the full enioying of the inheritance of heauen. Herunto it is also, that that goodly gradation leadeth vs, which is proposed of the same Apo-
Rom.8.28 stle, saying: Those whom God hath before knowne, those hee hath also predestinate to be made like vnto the Image of Iesus Christ: and those whom hee hath Predestinate, he hath also Called, and those whom he hath Called, he hath also Iustified, and those whom he hath Iustified, those hee hath also Glorified. For all will confesse, that those that are elected and predestinated to bee made like vnto the Image of Iesus Christ, are the children of God, as also they, who in his eternall counsell and decree are glorified. Now they, who being lightened with the knowledge of the Gospell, beleeue that their sinnes are washed away by the Bloud of Iesus Christ through his satisfaction, and so are Called and Iustified, and Elected and Glorified before God, as S. *Paul* teacheth here: it followeth then, that they are the Children

dren of God. And this is ſo certaine, that the Apoſtle, oppoſing the will and power of God, againſt all impediments, addeth: If God bee on our ſide, who ſhall be againſt vs? S. *Bernard* teacheth the ſelfe-ſame thing verie aptly, ſaying: wee are certaine of the power of God to ſaue vs: but what ſhall wee ſay of his will? who is hee that knoweth whether hee bee worthy of hate or of loue? who is hee that hath knowne the will of the Lord? or who hath bene his Counſeller? It behoueth that herein Faith helpe vs, and that Trueth ſuccour vs: that that, which is hid concerning vs in the hart, of the Father, may be reuealed vnto vs by the Spirit, and his Spirit teſtifying vnto vs, may perſwade vs that wee are the children of God: that hee perſwade it vs, I ſay, in Calling and Iuſtifying vs freely by Faith, which is as it were a meane or paſſage from the Predeſtination of GOD, to the Glory of the Life Euerlaſting. The ſame thing is it which Saint *Auguſtine* meaneth, ſaying: Wee are come into the way of Faith, let

Rom. 8. 30

Bern. Ser. 5. in dedica Templi.

Auguſt. Hom. in Iohn. 35.

let vs hold it constantlie, it shall leade vs from degree to degree, euen vnto the chamber of the heauenly King, where all the treasures of knowledge and wisedome being hid, we may learne and behold the reuelation of our election.

From hence proceedeth yet another fruit seruing vs for a marke to assure vs more and more that wee are the children of GOD; when wee loue God, and our neighbours for his sake: whereof also followeth the hatred of euill, and an earnest desire to render obedience to GOD. For if it be so as Saint *Iohn* saith, that our loue to God commeth of this, that he hath first loued vs: The loue that wee beare vnto him, is a testimonie that hee loueth vs. As also Iesus Christ maintaineth and sheweth, that by the signes of loue, which the sinfull woman gaue him, GOD loued her greatly, and had forgiuen her many sins. So the brightnesse of the Moone, is a certain argumēt that the Sun ministreth wholy to her, for otherwise shee hath no brightnesse at all. And in sommer, the

1 Ioh. 4. 19

Luk 7. 47

the heate that is felt in the ſtones ſet againſt the Sunne, is a ſigne that the Sun ſhineth vpon them. Of our owne nature and firſt generation we are vnprofitable to all goodneſſe, and inclined to all euill, as Saint *Paul* very largely ſetteth forth vnto vs writing to the *Romans*. If then on the contrary wee walk in the feare of God, giuing our ſelues to his ſeruice, and occupying our ſelues in all good workes: is not ſuch a change a teſtimony of our regeneration, and conſequently of our adoption? The tree is knowne by his fruit, ſaith Ieſus Chriſt: If then wee beare the fruite of Iuſtice, Holineſſe and of Charitie, wee are trees planted in the garden of God by his holy Spirit, and ſo conſequently the children of God. Charitie, ſaith Saint *Iohn*, is of God, and hee that loueth, is borne of God, and knoweth God. As then the heate and light of a coale is a ſigne that it hath fire: and as the mooving and actions of the bodie are certaine ſignes, that it liueth, and that the Soule is within it: ſo the Teſtimonie of the Rom. 3. 10 Mat. 7. 17 1 Ioh. 4. 7.

holy Ghoſt in our hearts, the peace and quietneſſe of our conſciences beefore God. feeling our ſelues iuſtified by faith; this loue towards God and our neighbour, this chaunge of our life, and deſire to walke in the feare and obedience of God, are aſſured tokens of our Adoption: as alſo this, that wee are Members of the Church of Chriſt hearing his Word, participating with the holy Sacraments, and calling vpon God in the name of Ieſus Chriſt, are Teſtimonies that we are the children and houſehold ſeruants of God, and heires of eternall life.

How euery member of the Church ought to apply vnto himſelfe the tokens of it, to aſſure himſelfe of his Adoption and Saluation.

CAP. 3.

NOw although the Tokens beefore mentioned are certaine to aſſure vs that we are the Children of God: yet there

ther are two ſorts of temptations, which aboue all other tend to ſhake vs. The one proceedeth of our ſelues, eyther for lack of applying to our ſelues the teſtimonies which God giueth to the members of his Church to aſſure them of their ſaluation: or through the feeling of a want (as wee think) but rather, of the ſmalneſſe or weakneſſe of thoſe tokens of adoption here aboue alledged. The other temptation commeth vnto vs from ſome other where, and conſiſteth ſpecially in two points. To wit, in the reuoult of ſome hauing made profeſsion of the true religion: and in the grieuous and long afflictions which are ordinary to thoſe that follow the doctrine of the Goſpell. Now, as there is nothing of greater importance then the Saluation of the Soule: ſo there is nothing that doth more grieuouſly afflict and trouble the tender Conſciences deſirous of eternall life, than the doubts and feares not to ſee the Childe of God, getting to themſelues hereby ſuch ſorrows and anguiſhes, as none are able to com-

prehend, but thoſe that haue themſelues ſelt and tryed them. To helpe then, to the conſolation of the ſoules ſo dangerouſly, and ſo mightely afflicted: firſt, it is to bee noted, that this diſeaſe commeth to many of this, that they pretend to reſolue themſelues of their Saluation, examining themſelues whether they bee worthy to be the children of God or no. And as there is none that is, or can bee worthy, ſo this is at the laſt to turne doubts into deſpaire. Other diſcourſe, whether they bee of the number of the Elect, and whether their names bee written in the booke of life, to wit, if God loue them, and hold them for his Children. But it is not ſo high, that we muſt mount, but in the doctrine of the Goſpell it is, where wee ſhould ſearch the Reuelation hereof, and reſolue our ſelues if God hath loued vs, if hee doe loue vs, and will hold vs for his Children in Ieſus Chriſt. For as a man if hee bee of credite, maketh the hid thoughts of his heart to bee knowne by ſpeaking: Euen ſo God, who is the truth

truth it ſelfe, reuealeth vnto vs, by the preaching of the Goſpell, his counſell, and his will touching our adoption and Saluation: and confirmeth this reuelation by the vſe of the holy Sacraments. But wee muſt note, that this Reuelation of the Will of God in the Goſpell, comprehendeth firſt two points: to wit, that there is perfect and entire ſaluation in one onely Ieſus Chriſt, and that the meane to obtaine it, is to beleeue in him. Moreouer, when this Goſpel is preached vnto vs, GOD reuealeth vnto vs yet two points more: firſt, that he will make vs partakers of this ſaluation in Chriſt. Secondly, that he will haue vs to beleeue the teſtimony that hee hath giuen vs of this his will, to the end that we might be ſaued.

Now, the difficultie of beleeuing, lyeth in the perſwaſion of theſe two laſt poynts, which notwithſtanding are certaine and true. Behold, ſaith Saint *Iohn*, the teſtimonie of God, which hee hath giuen vs of euerlaſting life, and this life is in his Sonne: hee ſaith not onely that 1 Ioh. 5. 11

the life is in his Sonne, but ſaith further, that hee giueth vs this life and that the Goſpell is the witneſſe. And hauing proteſted a little before, that hee which beleeueth not this Teſtimonie of God,
1 Ioh. 5. 10 maketh him a lyer: hee ſheweth ſufficiently that hee will that wee ſhould be-
Heb. 6. 17. leeue it. The Apoſtle to the *Hebrewes* paſſeth further, and ſaith; that God willing to ſhew the immutable ſtableneſſe of his counſell to the heyres of the promiſe, interpoſeth himſelfe by an oth, that by two things immutable, in which it is impoſsible that God ſhould lye, wee might haue firme conſolation, we, I ſay, who haue our refuge to the hope that is ſet before vs, the which wee hold as the anchor of the ſoule ſure and ſtable, pearcing euen into the ſanctuary of heauen, where Ieſus Chriſt our fore-runner is entered for vs. By this hee teacheth vs, firſt, that when wee heare the Goſpell, wee ought to hold for certaine, that the counſell of God which was hid in his heart, touching his will to ſaue vs, and to take vs for his Children, is there made

made manifeſt vnto vs. Secondly, that he will that we beleeue it, ſeeing he confirmeth it by two things immutable, in which he cannot lye, to wit, his Word, and his Oath, to the end that we might haue firme Conſolation, which cannot bee in vs, if we beleeue not. Moreouer, hee calleth the reuelation of his counſell, the hope ſet beefore vs: Speaking then to vs, hee would that wee ſhould haue hope; yea and he will that this reuealing of his counſell ſhould bee vnto vs a ſure Anchor of our Soule, to ſhew, that as a ſhip is held faſt by the auchor, that it may not bee carryed away of the winde: ſo God would that this reuealing of his Counſell by the doctrine of the Goſpell, ſhould hold vs faſt, and aſſure vs againſt all doubts of our Adoption, yea, & to pearce euen into the very heauens with aſſurance, whereof our forerunner Ieſus Chriſt hath taken poſſeſſion both for himſelfe, and for vs. See then one place ſhewing very expreſly, that when thou heareſt the Goſpell, God declareth and reuealeth vnto thee,

that it is his will to ſaue thee by his Sonne Ieſus Chriſt. And to this end he will further, that thou beleeue it. And
Rom.10 17 indeede when S. *Paul* ſaith, that Faith commeth by hearing the Goſpell, hee ſheweth that thou canſt not beleeue, except that thou heare.

Now, Faith is a knowledge and certaintie, that it is the will of God to ſaue thee, and to take thee for his welbeloued childe in Ieſus Chriſt. Then it followeth, that the Goſpell which is preached vnto thee, and which thou heareſt, containeth the reuealing and teſtimonie: firſt, that it is the will of God to ſaue thee by Chriſt: ſecondly, that thou ſhouldeſt beleeue this teſtimonie which he giueth thee, that thou mayeſt haue euerlaſting life. Who now is hee, that ought or can doubt? Seeing alſo hee is not content to ſay in generall, hee that
Ioh.3.36 beleeueth hath euerlaſting life: but hee commaundeth thee to beleeue. Beleeue
Mar.1.15. (ſaith he) the Goſpell. Alſo, This is his
1Ioh.3.23 commandement, ſaith S. *Iohn*, that wee beleeue in the name of his Sonne Ieſus Chriſt.

Chriſt. Now, to beleeue the Goſpell, or in the name of Ieſus Chriſt, is not onely to beleeue that there is ſaluation in Chriſt, and that hee that beleeueth in him hath life euerlaſting. For the Diuell himſelfe beleeueth that, and yet hee beleeueth not the Goſpell, neither in the name of Ieſus Chriſt. But this is to beleeue, that hee hath ſaluation in Chriſt for thee, as *Eſay* ſayth: A childe is borne to vs, a Sonne is giuen to vs. And ſo ſpeaketh the Angell to the ſhepheards: This day is borne vnto you a Sauiour. Alſo, that it is the will of God that thou ſhouldſt be his childe, and thou ſhouldſt beleeue it ſo. The which thing the Diuell cannot beleeue for himſelfe: neither is the Goſpell offered vnto him. Now, when God reuealeth vnto thee his good will and loue towards thee, wherefore doubteſt thou? He is true, he neither will, nor can either lie or deceiue. And when hee commandeth thee to beleeue it, muſt thou examine thy ſelf whether thou bee worthy or no? Thou art bound to obey, and ſo to beleeue, that hee

Eſay. 9. 5

Luk. 2. 11.

hee doth loue thee, and that thou art his child by Christ. Call to mind that which is written, whosoeuer beleeueth (what
Iohn. 3. 16 manner a one, or whosoeuer it bee) he hath life euerlasting. Neither is it presumption so to beeleeue, and that constantly, but it is to him obedience most acceptable. And indeed it is an honour that hee requireth of thee to beleeue his word, and so to put to thy seale that he is true. It is very true that in preaching the Gospell, hee saith not, I am come
Iohn. 3. 39 to saue *Simon Peter*, *Cornelius* the Centurion, *Mary Magdalen*, and so of others. Hee nameth no man by his name that was giuen him by men, eyther at their Circumcision, or at their Baptisme, or otherwise: for so might wee yet doubt of our saluation, thinking that it might bee spoken not of vs, but of some other that should haue the same name. But
Mat. 9. 13. when thou heareſt that Iesus Chirst is
1 Tim. 1. 15 come to saue sinners, either renounce the name of a Sinner, or confesse that hee speaketh to thee, and that hee is come to saue thee. Make then boldly this

con-

concluſion: Ieſus Chriſt is come to ſaue ſinners, I acknowledge my owne name, for I am a ſinner: therfore he is come to ſaue me. And alſo when he ſaith: Come vnto me all yee that trauaile and are heauily laden, and I will refreſh you: Thou muſt mark well theſe words, all yee; for ſeeing hee ſaith, all yee, hee ſpeaketh to all thoſe that trauaile and feele the heauy burthen of their ſinnes. Wherfore ſhouldeſt thou doubt then, whether he ſpeake to thee? Conclude rather on this manner, ſeeing hee ſaith, all yee, hee ſpeaketh then alſo to mee, promiſing to comfort mee. Mat. 11. 28

And to this purpoſe ſaith S. *Paul*, that ther is no difference of men before God, but the ſame who is Lord ouer all, is rich towards all thoſe that call vpon him: Haue thou then recourſe vnto him, and beleeue in him, and thou art aſſured that he will alſo bee rich in mercy euen vnto thee. If there were two or three hundred Inhabitants of ſome Towne baniſhed for ſome offence, and after a generall pardon ſhould bee publiſhed, Ro. 10. 12.

that

that all the baniſhed of ſuch a Towne ſhould haue free libertie to returne thether, with all aſſurance to enter againe vpon all their goods and honours: ſuppoſe that thou wert one of thoſe baniſhed, and that hee that hath giuen the pardon were a faithfull and true prince: wouldeſt not thou beeleeue, that thou wert comprehended in the pardon, although thy name were no more expreſſed, then thee names of the other baniſhed, and that returning to the Towne thou ſhouldeſt againe bee placed in thy goods? Now, wee haue beene baniſhed, from the kingdome of Heauen
Gen. 3. 24. by the Tranſgreſsion of *Adam*. Ieſus Chriſt dying for theſe baniſhed perſons, cauſeth a generall pardon to bee publiſhed by the preaching of the Goſpell, with permiſsion, yea with commandement, to returne into Heauen. Hee is a true King, yea, the Truth it ſelfe: and the aboliſhing of this baniſhment, and the reentry into Heauen hath coſt him very deere, euen the ſhedding of his
1 Pet. 1, 19 moſt Precious Bloud. What occaſion then

then haſt thou to doubt of thy pardon, and returne into heaeun? For, although thy Chriſtian name bee not expreſſed; yet if thou be of the number of the baniſhed, hee ſpeaketh to thee, behold thy name, thou art there comprehended. Beleeue that hee ſpeaketh in truth, and that his will is ſuch towards thee, as hee declareth to thee by his word.

But let vs paſſe further to the Sacraments, which ſerue greatly to reſolue vs to beleeue that wee are the children of God. The Sacraments are (as it were) a viſible word, repreſenting the grace of the Goſpell. But more then that, they are communicated to thee, and thou receiueſt them. Is not this put to thee, as it were, into reall poſſeſsion of thine adoption, and to giue thee aſſurance of euerlaſting life? The Paſtour preacheth vnto all, the grace of the Goſpell in the name of Chriſt. But in thy Baptiſme hee directeth his ſpeach to thee by name, to aſſure thee of the forgiuenes of thy ſinnes, and of thine adoption, as S. *Paule* ſaith, that thoſe that

Auguſt. in Ioan. Hom. 89.

Gal.3.27 that are baptiſed haue put on Chriſt,
26. and that ſo they are the children of God.
And it is as if a Prince hauing called backe againe all the baniſhed, amongſt whom thou ſhouldeſt bee one, calling vnto thee by name, amongſt the other baniſhed, by a letter ſealed of thy pardon, and of reeſtabliſhing thee in thy goods, ſhould not this be to aſſure thee? As touching the holy Supper, Ieſus Chriſt hauing publiſhed by his Miniſter, that his fleſh is meate indeede, and his bloud drink, addeth, that whoſoeuer
Ioh.5.55 eateth his fleſh and drinketh his bloud,
56 hee hath life euerlaſting: Hee calleth thee among others to his table, and giueth thee of the bread and wine, namely, to aſſure thy perſon, that he died for thee, and that hee giueth thee his body and his bloud, yea himſelfe all whole, and all his benefits, that thou ſhouldeſt bee with him the childe of God, and an inheritor of life euerlaſting.

If the Diuell or thy conſcience trouble thee, to doubt of thine adoption, aſſure thy ſoule againſt ſuch a temptation, by

by the communication of the holy ſupper. Say boldly, Sathan, canſt thou deny that I haue been at the holy ſupper, and that I haue receiued bread and wine? I haue ſeene, touched and taſted it, thou canſt not deny it. Further, canſt thou deny that this bread and wine were giuen mee for ſeales and ſure pledges of my communicating with the body & bloud of Chriſt? Saint *Paule* ſaith plainely, 1 Cor. 10 16 that the bread which I haue receiued, is the communion of the body of Ieſus Chriſt. Seeing then thou canſt not deny, but that I haue receiued the bread and wine: and that the bread and wine are the communion of the body and of the bloud of Chriſt, I haue then communion with the body and bloud of Ieſus Chriſt, and thou canſt not deny it. True it is that there are ſome, who being outward members of the Church, baptiſed in it, hearing the Word, and communicating at the holy Supper, ſhew themſelues after hipocrites, declaring that they were neuer indeed the children of GOD. But wee cannot ſay therefore, that

that the reuelation and teſtimonie of the will of GOD contained in his word, and ſealed by the Sacraments, are doubtfull or vncertaine. For God, who offereth his grace in his word, and hath ſealed it by the Sacraments, is faithfull and ſpeaketh truely, reuealing vnto vs and aſſuring vs that hee will take vs for his welbeloued children in Ieſus Chriſt. And hee can neither lie nor deceiue, as is already ſaid.

But theſe are vnfaithfull men, who reiecting the teſtimonies of the will of God towards them, depriue themſelues by their incredulitie of the grace which
1 Ioh.5.10 was offered vnto them, doing this diſhonor to Chriſt, to count him a lyer. As the Sunne then ceaſeth not to giue light and brightneſſe, although ſome man ſhutteth his eyes that hee may not ſee it, nor bee lightened: and as meat ceaſeth not to be good and nouriſhing although it bee receiued without profit of a ſtomack euill diſpoſed: So, if many vnwilling to beleeue that the wil of God is ſuch, as he hath declared by his word

reiecting

reiecting (by their incredulitie) the grace which God offereth them; ſhould their Incredulitie make thee call in doubt the truth of God, and the Teſtimonie of his good will towards thee? If ſome few among theſe baniſhed, not truſting the pardon publiſhed by a true and faithfull Prince, doe him this diſhonour to count him as a Deceiuer or Lyer: acknowledge thou iuſtly and by good right they remaine baniſhed. But thou, ſeeing that faithfull Prince Ieſus Chriſt, hath ſent to pronounce vnto thee a generall pardon, and namelie, hath giuen thee his Letters ſealed by the Sacraments, commaunding thee to beleeue, and promiſing thee, that it ſhall bee vnto thee according to thy Faith: Aſſure thy ſelfe, that his will is that thou ſhouldeſt bee his childe, and Heyre of Euerlaſting Life. See how euery one ſhould aſſure himſelfe, by the preaching of the Goſpell, and the vſe of the Sacraments, the true markes of the Church: that (being a Member of it) hee is the Childe of God: and conſequently an Mat. 9 29

inheritour of his euerlasting kingdome. True it is, that Faith is the gift of God, yea proceeding from the operation of the mightie power of his strength, as S. Phil. 1. 29 *Paul* speaketh. And this is it which he Eph. 1. 19 maketh vs to feele in this difficultie of apprehending (by an assured Faith) so many, so cleare and so certaine testimonies of his good will towards vs, touching our Adoption. It is therefore needfull that he worke farther with vs by his holy Spirit, which (without ceasing) asking of him in the name of Iesus Christ, wee are assured by his promise, that hee will giue vs, and that so ioyning with the power and efficacie of his Spirit, the preaching of his Gospell, and the vse of the Sacraments, he will giue vs grace to apply vnto our selues (by a true and liuelie faith) the testimonies which he hath giuen vs of our Adoption, to our Saluation and euerlasting life.

How

How although the markes of our adoption be in vs but ſmall and feeble, yet wee ought, and may aſſure our ſelues that we are the children of God.

CAP. 4.

I See well (will ſome ſay) that I haue inſt matter to beleeue it: and therefore am I the more ſorry that I feele not Faith in my ſelfe, to aſſure me without doubt that I am the childe of God, which thing troubleth mee greatly, ſo as I feare leaſt by this mine incredulitie, I reiect the grace of God. But vnderſtand I pray thee for thy comfort, that there is great difference betweene vnfaithfulneſſe and weakneſſe of Faith. The Vnfaithfull man or Infidell careth not for his Saluation: or, reiecting the Saluation, which is in Ieſus Chriſt alone, ſeeketh Saluation o-ther where. Contrariwiſe, the Faithfull deſire Saluation: hee knoweth that his

The firſt temptation proceeding of the ſmall feeling of our faith.

his ſaluation is in Ieſus Chriſt alone: hee ſeeketh it in him, and feeleth a deſire to increaſe in aſſurance, that he hath ſaluation in Ieſus Chriſt, though he doe not yet feele this peace and ioy in the holy Ghoſt ſo manifeſtly as faith bringeth it forth at the laſt. Alſo it is not written, he that feeleth, but he that beleeueth hath euerlaſting life. And indeede, as Faith is of things that are not ſeene, ſo the vnderſtanding of it conſiſteth more in certaintie, than in apprehenſion. In this complaint of *Dauid*, yea and of Ieſus Chriſt himſelfe: My GOD my GOD, why haſt thou forſaken mee? Wee heare the teſtimonie of Faith by theſe words: My God my God, but without apprehenſion or feeling of fauour, or ioy, as this complaint, why haſt thou forſaken mee, ſheweth. Alſo our Faith may bee ſo ſmall and weake, as it doth not yet bring forth fruits that may bee liuely felt of vs. But if ſuch as feele themſelues in ſuch eſtate, deſire to haue theſe feelings: if they aske them of God by prayer, this deſire and prayer are teſti-

Ioh. 3. 36
Heb. 11. 1
Rom. 8. 23
Pſal. 22. 1.
Mat. 27. 46

teſtimonies that the ſpirit of God is in them, and that they haue Faith already. For, is ſuch a deſire a fruit of the fleſh, or of the ſpirit? It is of the holy ſpirit, who bringeth it forth onely in ſuch, as hee dwelleth in. Hee dwelleth then in them. In like manner, is not this prayer the worke of the holy Ghoſt in them? For it is the holy Ghoſt (ſaith S. *Paul*) which prayeth for vs, and in vs, with grones that cannot bee expreſſed. Rom. 8, 25

Againe, none can come to God by prayers, if hee haue no truſt in him. Then theſe holy deſires, and prayers, being the motions of the holy Ghoſt in vs, are teſtimonies of our Faith, although they ſeeme to vs ſmall & weak. As the woman that feeleth the mouing of a childe in her wombe, though very weake, beleeueth and aſſureth her ſelfe that ſhe is with child, and that ſhe goeth with a liue childe: ſo if wee haue theſe motions, theſe holy affections and deſires before mentioned, let vs not doubt, but that we haue the holy Ghoſt, (who is the author of them) dwelling in vs,

and conſequently that wee haue alſo faith. And we muſt vnderſtand, that the faith of the Children of God ceaſeth
Rom.7. not to bee a true Faith, although they feele doubts, feares, and miſtruſts. For if they delight not in ſuch infirmities, to nouriſh them; but art ſorrowfull and reſiſt them, with deſire to feele their ſaluation in Ieſus Chriſt, behold a battaile in them: and beetweene whom? Beetweene the Spirit and the Fleſh: beetweene Faith and Miſtruſt. There is then in them Faith aſſailed with doubts, and the ſpirit fighting againſt miſtruſt, and labouring to ouercome it. Theſe doubts, miſtruſtings, and incredulities, are the fiery darts which Sathan throweth againſt our faith, the which bearing
Eph.6.16. the blowes, as a buckler, as Saint *Paul* ſayth, thruſteth them back, and quencheth them, ſo as they pearce not to the heart.

What deuiſes or aſſaults ſoeuer the diuell makes againſt vs, ſaith S. *Auguſtine*, ſo hee occupy not the place of the hçart where faith dwelleth, hee is driuen back

back. Incredulitie then aſſaulteth vs without, but woundeth vs not deadly: It troubleth onely, or ſo woundeth, as the the ſtroke is yet curable. And ſuch temptations and aſſaults are common to the moſt faithfull and excellent ſeruants of God. If wee conſider the continuall courſe of the life of *Dauid*, there is no mirrour of faith better to bee noted then in him. And yet was not he aſſaulted with great feares and doubts? What complaint maketh hee in the 77. Pſalme? *Hath the Lord forſaken for euer? Will hee no more ſhew me fauour? Is his mercy cleane gone for euer? Is his promiſe come to an end for euermore? Hath God forgotten to bee gracious? Hath hee ſhut vp his louing kindneſſe in diſpleaſure?* And to conclude, hee holdeth ſuch a courſe, as a man Deſperate, ſaying: This is my death. Where was then in *Dauid*, the feeling of his Faith? For all this he had not loſt it. And indeede all theſe words were but repreſentations of feare and deſpaire aſſailing the faith that was in him, and fighting againſt it: As hee Pſa. 77. 8. 9 10. 11. ver.

ſheweth in other places verie plainely,
Pſal.42.12 ſaying: My Soule, why art thou caſt
Pſal.43.5. downe, why art thou ſo heauie within
mee? Put thy truſt in God, for I will yet
giue him thankes, for as much as hee is
my manifeſt deliuerance (as it were be-
fore my face) and my God. If theſe teſti-
monies of faith before mentioned ſeeme
ſmall: how ſmall and darke was the
faith of the Apoſtles before the reſur-
rection of Ieſus Chriſt? They beleeue
Mat.16.16 that Chriſt is the Sonne of God, the
Iohn.6.69 Sauiour of the world: but yet they vn-
Mat.17.23 derſtand not that hee muſt die, and riſe
Luk.9.45 againe: wherein notwithſtanding lieth
Luk.24.11 the principall reſt of our Faith. Yea,
Acts.1.6. and after his reſurrection they (acknow-
ledge him for a King) imagined rather
a carnall, than a ſpirituall kingdome. If
their Faith was darke in their vnder-
ſtanding: it was alſo ſmall in their harts,
when they were offended at Chriſt, and
Mat.26.31 all forſooke him: and *Peter* himſelfe
Mar.14.27 renoũced him. And yet we cannot ſay,
Mar.14.50 that they were without Faith, though
Mat 26.70 it were then very weake and ſmall.
Mar.14.68

And

And alſo when the ſhip being couered with flouds they cryed to Ieſus Chriſt: ſaying, ſaue vs, wee periſh: hee calleth them not infidels, but men of little faith, and fearefull: ſhewing that they had ſome Faith in them, though very ſmall, and aſſailed with feare, wherein notwithſtanding hauing recourſe vnto him, they were heard, and deliuered out of danger. Luk.2.23. Mat.8.25.

For hee came not to breake the bruſed reede, nor to quench the ſmoaking flax, as *Eſay* foretold: ſhewing thereby that there are ſome of the children of God, weake as a bruſed reede, and hauing as little ſtrength of Faith, as in ſteede of flaming, it ſmoaketh onely. This ſmalneſſe and beginning of Faith, is very aptly noted by Saint *Paul*, ſaying: that the righteouſneſſe of God is reuealed by the Goſpell from Faith to Faith. Hee ſheweth that there are degrees in Faith, and that it happeneth to vs in the reuealing of the righteouſnes of God, by which we are iuſtified, as when wee ſee one ſo far off, as with much adoe we know him: but the neerer we approach, the Eſay.42.3. Mat.12.18 Rom.1.17

more cleerely wee diſcerne him. Many of the children of God are like to that
Mar. 8. 29 blind man, whoſe eyes Chriſt opened, but ſo at the beginning, as hee ſaw men like trees, forthwith hee recouered his ſight, but yet troubled at the beginning, but afterward cleared. To bee ſhort, he who in the perſon of his Apoſtles hath
Luk. 17. 5 taught vs to pray vnto God to encreaſe our Faith, ſheweth that hee hath children in whom it is weake, and hath neede of increaſe. Alſo the chiefe wiſedome of the moſt perfect is to profit. And to this purpoſe wee muſt remember, that in all ſpirituall graces, there is nothing but beginnings and imperfections, in the moſt perfect, and moſt highly exalted in this life. But that the perfection (to the which notwithſtanding wee muſt alwayes tend) and the accompliſhment ſhall bee in heauen. To conclude, there are two effects or fruits of Faith, to wit, the reſt and peace of the conſcience before GOD: and ſanctification, which conſiſteth in the mortification of the workes of the fleſh,

and

and newneſſe of life. Now, as the reſt and peace of Conſcience proceeding from Faith, is a teſtimonie that it is in vs, ſo it is alſo ſanctification, and the deſire to walke in the feare and obedience of God. And indeed, Faith is the fountaine of good workes. If then, one of theſe fruits be languiſhing, the other ſuffiſeth to aſſure vs that wee haue Faith. As it is knowne that there is true and naturall fire, by the flame and the heat, which are two effects and operations of fire; but if the flame ſhall become weak, the heat ſhall ſuffice to aſſure vs that it is naturall, and not a painted fire. In like manner, if this fruit of thy Faith bee weake, to feele peace and reſt in thy conſcience, and yet thou feeleſt the other effect of Faith, to wit, a deſire to the workes of the ſpirit, loue towards God, and deſire to walke in his obedience: this fruit of thy Faith is to thee a ſure teſtimony that it is in thee, though but ſmall and weake.

But thou wilt ſay: what comfort or aſſurance of ſaluation can a faith ſo weake

and

and little giue me: I anſwere; It can aſſure thee of thine adoption. For ſo thou haue but one ſpark of true Faith, thou art the childe of God. Faith is of ſuch a
Mat. 17. 20 force, (that following the promiſe of God) one onely graine of it, though neuer ſo little layeth hold on Ieſus Chriſt to ſaluation. Againe, it is properly Ieſus Chriſt which ſaueth vs, & not our faith: ſauing in ſo much as it is the Inſtrument, and as it were the hand by which wee take hold on Ieſus Chriſt. Now, Faith how little ſo euer it bee, taketh hold on Chriſt and receiueth him, not by halfes, but all whole: as an Infant taketh and holdeth with his little hand a whole Apple, though hee doth it not ſo ſtrongly or ſurely as a man. By the apple of the eye, though meruailous little, wee ſee very great mountaines, and the very body of the Sunne, much greater then the whole earth: ſo our Faith, though very little, taketh and receiueth all whole Ieſus Chriſt the Sunne of righteouſneſſe.

Hee who (being in a darke Tower)

ſeeth

ſeeth not the light of the Sunne, but by a very little hole, may notwithſtanding aſſure himſelfe, that the Sunne ſhineth vpon the Tower, as wel as he that ſeeth it by an open window, knoweth that it ſhineth vpon his houſe. Euen ſo, although wee are hindred by the cloudes of miſtruſt, that we cannot ſee the Sunne of righteouſnes to ſhine vpon our ſoules in his brightneſſe: yet ſo that wee ſee but a little Beame, wee know that the Sunne of life ſhineth vpon vs, which aſſureth vs that wee are the Children of God. Alſo, whoſoeuer in this life ſhall haue the leaſt faith among all the Elect, ſhall yet enioy Ieſus Chriſt all whole, and not a little or halfe Saluation, but the full accompliſhed Saluation of eternall life. For whoſoeuer beleeueth in Ieſus Chriſt, ſaith Saint *Iohn*, ſhall not periſh, but haue life euerlaſting. Now, as this ought greatly to comfort vs in the weaknes of our faith, ſo ought it to be a ſharp ſpur to inforce vs to grow in faith, that feeling ſo much the more clearelie and liuely the Peace and Ioy of

Ioh. 3. 16.

our

our Conſciences, by the aſſurance that wee are the Children of God, wee may the more ſtrongly reſiſt all temptations, and glorifie our God. There are others, who call their faith and adoption in doubt, ſaying: That true faith cannot bee without good workes. Now, I feele my ſelfe ſo miſerable a ſinner, that it maketh me to doubt of mine Adoption. Indeed this is a thing greatly to bee lamented, that we render no better obedience vnto God, that there is in vs no greater zeale of his glory, nor more feruent charitie towards our neighbors: and to bee ſhort, no better amendement of life. But if thou haſt begun to hate and flye Sinne, if thou feeleſt that thou art diſpleaſed at thy Infirmities and Corruptions: If hauing offended God, thou feele a ſorrow and griefe for it: if thou deſire to abſtaine: if thou auoydeſt the occaſions: if thou trauayleſt to doe thine endeauour: if thou prayeſt to God to giue thee Grace: All theſe holy Affections proceeding from no other then from the holy Ghoſt, ought

2 Tentatiō throgh the ſmalnes of our ſanctification.

Ia.2.17.20

ought to be vnto thee ſo many pledges and teſtimonies, that hee is in thee: As alſo Saint *Paul* teacheth vs, ſaying: that as thoſe that delight in the workes of the fleſh, are of the fleſh, ſo on the other ſide, thoſe that delight in the workes of the ſpirit, are of the Spirit. Theſe holy deſires then to the workes of the Spirit, are Teſtimonies of the Spirit dwelling in thee. So as being thus led by the ſpirit of God, thou art the child of God, ſaith Saint *Paul*: And indeed ſeeing the Children of *Adam* are naturally inclined to all vices and corruptions, it is a marke of regeneration, and ſo of being the childe of God, when contrary to nature wee are diſpleaſed with our infirmities, and fighting againſt them, wee deſire and endeauour to faſhion our ſelues according to the Will of our GOD. God hath commaunded vs to loue him with all our heart, with all our Vnderſtanding, and with all our Soule. Now, as wee cannot know God in this life, but in part and darkly, ſo wee can not

Rom. 8. 5

Rom. 8. 14

Rom. 3. 10

Mat. 22. 37

1 Cor. 13. 9. 12. not loue him but in part, yea, very little. The perfection is reserued for heauen as also Saint *Augustine* saith: All the faithful ought earnestly to aspire to this, that they may once appeare before God pure and without spot. But for as much as the best and most perfect estate that wee can attaine vnto in this present life, is no other thing, then to profit from day to day: then shall wee come to this marke, when, after putting off this sinfull flesh, we shall cleaue fully to our God. Therefore also, as the same Authour saith, when men speake of the perfection of the Children of God in this life: to this Perfection is required the acknowledgeing of their imperfection. It is as well in truth, as in humilitie that the Saints acknowledge how imperfect they are. GOD deferreth the accomplishment of our Holinesse and Charitie vntill the life to come, to the end that this Pride (which taketh force through the increase of Vertue) should not ouerthrow vs, but that walking in Humilitie, God might accompliſh

August. ad Bonif. lib. 3. ca. 7

compliſh his mercy in pardoning vs, his power in ſuſtaining vs, and his truth in ſauing vs. And indeed there is nothing more weake ſaith S. *Auguſtine*, then the proude, nor more ſtrong then the humble: For as the proude, truſting in himſelfe, who is nothing but vanitie, hath god his aduerſary, who reſiſteth the proud; ſo the humble miſtruſting himſelfe, hath God for his ſtrength and ſaluation. God indeed in his Law requireth a perfect obedience. But that which he looketh for of vs his children in this life, conſiſteth more in the deſire to obey, then in the obedience it ſelf. According wherunto he ſaith by his Prophet *Malachi. I will ſpare them, as a father doth his owne ſonne that ſerueth him.* If a child take paine to write well, or to do as he ſhould do any other ſeruice that his father hath commanded him, although there be great want both in the writing, and in the other ſeruice; yet in bearing with him he praiſeth him, and ſaith, that hee hath written well, hee had done his duty. Godlines, the loue towards God, and the obedience that wee

2 Cor. 12. 9.
1. Pet. 5. 5. Iam. 4. 6.
Rom. 8. 5
Mal. 3. 17.

owe vnto him, is often ſignified by the
Pſ.111.10 feare of God, the which alſo *Dauid* calleth the beginning of wiſedome. And thoſe that haue this feare of God, are acknowledged & called the childrē of god. Then if thou feele ſuch loue & reuerēce toward God, that thou feare to offend
Pſa.112.1 him, thou art the child of God. But then thou feareſt to offend God, when thou ſhunneſt the occaſions and inticements to ſin, & when hauing offended, through ignorance, ouerſight, or other infirmity, thou feeleſt ſorrow & diſpleſure, to raiſe thee vp againe, being reſolued to ſin no more, and praying to God that hee will cōduct thee by his holy ſpirit, that thou maiſt walk conſtantly according to his
1 Ioh. 3.9 word. S. *Iohn* ſaith, that the children of God ſinne not: not that they offend not God euery day, or that they commit not ſometimes moſt grieuous offences, as
2 Sam.11 *Dauid*, and Saint *Peter*: And as daylie
Mat.26.74 experience doth too much conuict euery one of vs. But he ſaith, that they ſinne not, becauſe they loue God, and are afraid to offend him, and do not willingly

giue

giue themſelues to doe euill: but haue ſinne in ſuch deteſtation, that they feele in themſelues that conflict, which Saint *Paul* ſetteth forth vnto vs in his owne Rom. 7
perſon, in as much as they would doe the good which they cannot doe, and doe vnwillingly the euill which diſpleaſeth them: whereof it followeth, as the Apoſtle concludeth, that if they doe that which they would not doe, it is no more they which doe it, but ſinne which dwelleth in them: which on the one ſide ought to giue them occaſion to mourne and to cry with the Apoſtle, *Alas wretch that I am, who ſhall deliuer me from the body of this death?* But on the other ſide they ought to feele the comfort which hee addeth, ſaying: *I thanke my God* Rom. 8. 1
through Ieſus Chriſt. And wherefore? *Beecauſe there is no Condemnation to thoſe, who thus fighting againſt the fleſh, walke after the Spirit, and conſequently are in Ieſus Chriſt.* For the reſt, when thou feeleſt a doubt of thine Adoption through the want of rendering to God ſuch obedience as thou oughteſt,

know that Sathan is at hand with thee falſifying the Goſpell in perſwading thee, that thou ſhouldſt be ſaued by thy works; or willing to make thee blaſpheme Ieſus Chriſt in making thee beleeue, that thou maiſt and oughteſt to be (at the leaſt) in ſome part, a Sauiour of thy ſelfe, and ſo a companion of Ieſus Chriſt. Anſwer to this temptation, that thou art a poore ſinner, but that Chriſt came to ſaue ſinners, & that there is ſaluation in none but in him. Furthermore, if thou feele a deſire to the works of the ſpirit, thou art of the ſpirit, & there is no condemnation to thee, as it is ſaid. If thou delight as touching the inward man, in the obedience of the cõmandements of God, he accepteth thee for holy & iuſt, receiuing this deſire to obey him, for an obedience acceptable vnto him. He accepteth his own work in thee, & pardoneth thee thine. Continue in this holy deſire, fighting againſt the fleſh and the world, ſtrengthening thy ſelf by feruent prayer to the Lord. And beehold the certaine teſtimonies of thine Adoption.

1 Tim. 1. 15.
Mat. 9. 13
Rom 8. 5
Rom 8. 1
Rom. 7, 22

But

But thou wilt ſay, I haue of long time asked of God, and doe dayly aske his holy Spirit, the increaſe of faith and grace to bee obedient vnto him, yet I feele no manner of fruit of my prayers. If God loued mee, and accounted mee for his childe, would hee not heare me? It is the ſame complaint, that in olde time paſt *Dauid* made, ſaying: *I am weary of crying, my Throate is hoarſe, mine eyes are fayled, while I waite on my God.* And in another place. *My God, I cry by day, and thou anſwereſt not; and by night, and I haue no reſt.* Now in ſaying he had no reſt, hee ſheweth that hee did continue in prayer. Alſo Ieſus Chriſt exhorteth vs to this diligence, by the example or ſimilitude of the importunate Widdow, crying ſtill vpon the wicked Iudge to do her right, and at the laſt obtaining by her importunacie. And beſides that, hee waketh vs vp, ſaying: Heare what the wicked Iudge ſaith: Becauſe ſhee troubleth mee, I will doe her Iuſtice. And God which is your Father and Sauiour, who is iuſt and loueth

3 Temptation, becauſe the feeling of the fruit of our prayers is ſo long deferred, & becauſe of the weakneſſe of them. Pſal. 69. 4. Pſal. 22. 2.

Luk. 18. 1.

Pſal. 11. 7.

righteouſnes, ſhall not he heare the cry of his children crying vnto him night & day? Verily I ſay vnto you, that he will do it, and that quickly. He that went by
Luk. 11. 5 night to his neighbor to borrow bread, continuing ſtill his requeſt, though the other alleadged many excuſes, yet at the length he obtained what he wold. Continue then in praying to God, without diſcouragement. This perſeuerance in prayer is an euident and vehement teſtimony of thy faith. For that is not found but in the children of God, guided by his ſpirit: ſpecially ſeing thou askeſt the
Luk. 11. 13 holy Ghoſt, whom Ieſus Chriſt promiſed thee, thou askeſt that, which by promiſe is due vnto thee, without doubt he will giue it thee. And ſeeing thou askeſt the increaſe of faith, and grace to obey him, thou askeſt that which hee commandeth thee to haue, and ſo that which hee liketh and is pleaſed withall. Bee then aſſured that thou ſhalt bee heard.
Ioh. 5. 14. Behold, ſaith Saint *Iohn*, the confidence that wee haue with GOD, that if wee aske any thing according vnto his will;

hee

he heareth vs. And if wee know that he heareth vs, whatſoeuer wee aske, wee know we ſhall obtaine the requeſts that wee haue asked. His Promiſes cannot fayle nor deceiue. Yea, be thou certaine, that before thou haſt ended thy prayer, he hath heard thee, as *Eſay* ſaith: for our God is a God that heareth praiers, ſaith *Dauid*. But thou oweſt him this Honour, to ſubmit thy ſelfe to his wiſdome as touching the time of feeling or receiuing the fruite of thy Prayers. If Ieſus Chriſt had healed the Daughter of the Cananite at the firſt Petition, her Faith had not beene ſo kindled in her, nor ſo commended in the Church vnto the ende of the World. The fruites of all Trees are not ripe in one day. In ſome they doe ripen ſooner, and men waite patiently for the other, which ripen in the latter Seaſon: *Zacharie* and *Elizabeth* thought that they had prayed in vaine, asking of GOD poſteritie in their youth. And when they were old, and without all hope for to obtaine it, the Angell of the Lord ſayde vnto

Eſa. 65. 24.

Pſal. 65. 3

Mar. 15. 28

Luk. 1. 13

Zacharie, Thy prayer is heard: not that prayer which hee made then, for hee thought not now to haue iſſue, but the prayer which hee made long time before. That which is more, doe we not aske of God many graces, the which wee know well that wee obtaine either in part, or in hope onely? the enioying or full accompliſhment whereof is deferred either vntill death, or euen vntill the day of the reſurrection. In the Prayer of all Prayers taught by Ieſus Chriſt, wee doe aske of God that his name may bee ſanctified, his Kingdome may come, his will bee done in Earth, as it is in Heauen. And when ſhall wee ſee the full accompliſhed effect of this prayer, but in Heauen, when Chriſt hauing giuen vp his kingdome to God his Father, wee ſhall loue him perfectlie, and praiſe him euerlaſtingly? Furthermore, hee oftentimes heareth vs, ſo as Saint *Auguſtine* ſaith: not according vnto our will, but as is moſt for our profit, giuing vs better things than thoſe that wee expreſly aske.

Mat. 6. 9.

The

The *Iewes* desired the comming of the *Messias*, and asked it of God. Hee deferred it of long time: at the last he sent him; but not such a one, as all (as it were) and the Apostles themselues looked for: to wit, victorious in battaile as *Dauid*, to deliuer them from the yoke of the *Romanes*: triumphing in riches and worldly glory, as *Salomon*; but such a *Messias*, as obtayning victory against the Diuell, death and sin, hath established a spirituall kingdome in euerlasting life and glory. Iesus Christ feeling & apprehending the terrible gulfs of the fearful wrath of God vpon him for our sins, praied with strong cryes and teares to God his Father, that hee might not enter into the deep pit of death. The Apostle to the *Hebrews* saith, that hee was heard: and yet notwithstanding he entred, & drank the cuppe of the Wrath, and of death which the father had giuen him: But he was heard, saith the same Apostle, as touching that which (in making his praier) he feared: to wit, from being swallowed of death. In like manner, S. *Paul* prayeth

Acts. 4. 6

Mat. 26. 39

Heb. 5. 7.

2 Cor. 12.

praieth to God oftentimes, that he wold deliuer him frō the Angel of ſathan that buffeted him, but god much better (as he himſelfe confeſſeth) gaue him to vnderſtand, that the power of God was made perfect in his infirmitie: ſo as he proteſteth, as it were inioying the fruit of his praiers, thogh otherwiſe than he thoght, that from that time forth he would reioyce in his infirmities, and would take delight in thē, foraſmuch as being weak in himſelf, he was ſtrong in God. So we will demaund many times commodities concerning this life, as health, goods, parents, friends, or our country: and God depriuing vs of them, giueth vs ſpirituall graces, Patience, Faith, Contentment, in God, and other like: yea, and our prayer tending onely vnto the preſeruation, and enioying ſuch commodities appertaining vnto this life alone; God contrariwiſe depriueth vs of them, to keepe them for vs in heauen, and to giue vs euerlaſting inioying of them, as when we are depriued of them, being perſecuted for his name. And that which more is,

when

when wee feele weaknes in Faith, negligence to heare the word of God, coldnes in charity, impatience in our afflictions, & we hauing asked of God graces contrary vnto these, feel no amendment: his will is to make vs feele that these graces are the gifts of god, seeing we haue them not when we will, & that he will keep vs in humility by the feeling of our infirmities, & try our patience & faith in waighting patiently vntill he make vs feele the fruit of our praiers. I think wel (wilt thou say) that those that pray vnto God feruently and continue constantly in such praiers, haue their testimonies that they are the children of God, and are assured to bee heard. But what comfort may I take therein, seeing my prayers are so cold, and with so little feeling of zeale & faith required in them? But is it not in the name of Iesus Christ that thou praiest? And it is for the loue of his welbeloued Sonne our aduocate and mediator, that God heareth vs, & not for the excellency of our prayers. It is, as it were, by the mouth of Iesus Christ that we present our Ioh. 16. 23 Exo. 28. 38

our prayers to God, to be ſanctified by
Mat. 17.5 him, & acceptable to God for his ſake, in whom he hath delight. Satan, the enemy of our prayers, by the feeling of this infirmitie, would make thee leaue praying to thy God. Reſiſt then this temptation. Think that it is not a thing indifferent, or left in thy liberty to pray to God, or
Mat. 6.9. not. God hath commãded thee to pray;
1 Th. 5.17 thou oweſt him obedience, it is an honor he requireth of thee, thou canſt not
Mat. 22.37 deny it him. God commandeth thee to loue him with al thy hart. Wilt thou ſay, I will not loue God at all, becauſe I loue him ſo coldly: I wil help the poore no more, becauſe I cannot do it with a feruent charity. To conclude, what infirmitie or coldneſſe ſoeuer thou feeleſt, thou art bound to pray, and to continue in thy duty. In the meane time, acknowledge
Ro. 12.12. thy infirmitie, & in thy praiers ask double pardon, firſt of thy ſins which thou haſt committed before: ſecondly, for this ſinne that thou prayeſt to God ſo negligently. See how God (ſupporting the infirmitie of thy praiers) wil ſmell a ſweet

ſauour

ſauour of them, as incenſe offered by our high Prieſt Ieſus Chriſt, and ſhall make thee at laſt feele the fruit of thy praiers. Many complaine of another infirmity, that hardly they begin their praiers but in ſtead of thinking of God, and of that which they ask of him, their mind is wandring other where. And for this they are vexed and troubled: & in truth it is a great infirmitie, for the which wee ought greatly to be diſpleaſed with our ſelues. Notwithſtanding it is common to all the children of God in generall. *Chriſoſtome* reprouing thoſe of his time for this infirmitie ſheweth quickly the firſt originall, and after the remedy. Whence commeth this (ſaith he) that if we talke of war, of marchandiſe, or of other things of the world, wee can diſcourſe a great while without thinking of any other thing, and ſo ſoone as we ſet our ſelues to pray vnto God, our minds wander? It is becauſe the Diuell knoweth wel, that in ſpeaking of things of this world, thou doſt him no hurt, and therefore he ſuffreth thee to talk at thy pleaſure: but when

Pſa. 141. 2

Chriſoſt. Homil. of the Canaanit. Mat. 15.

when he ſeeth, that thou ſetteſt thy ſelfe vpon thy knees to pray to god, he knoweth that thou goeſt to procure that, which is againſt his heart, & to the ruine of his kingdome. Therefore hee thruſts himſelfe in by & by, troubling & drawing thy thoghts hither & thither, to hinder the fruit of thy prayers. Say then to ſathan, who is hard by thee, and fighteth againſt thee; go behind me Sathan, for I muſt pray to my God. And if he be importunate, yet muſt thou pray to God to driue him away from thee. So thinking to whō thou ſpeakeſt, to wit, to the Maieſtie of God; & how great things thou askeſt of him: be diſpleaſed with thy infirmitie, fight againſt it, & lifting vp thy hands to heauen continue in prayer, and do it ſo much the more couragiouſly & conſtantly, for that ſatan feareth nothing more than the praiers of the children of God; & ſhoweth ſufficiently, in going about to trouble & turn away their minds to other things, that hee feeleth himſelfe hindred by their prayers, & that he feareth the fruit of them. On the other ſide,

if

if it happen that by affliction eyther of body or ſpirit, thou art ſo caſt down, that thou canſt not make a framed praier vnto God; be not diſcouraged for that, for at the leaſt thou canſt deſire thine owne health & ſaluation. Ther is neither ſickneſ nor yet tirant that can let thee to deſire: now, deſire is prayer before God ſaith S. *Auguſtine*; according whereunto *Dauid* ſaith, that God heareth the deſire of the humble. Say thou then with *Dauid*; Lord, all my deſire is before thee, & the ſighs of my thoughts are not hid from thee. *Ezechias* king of *Iuda* in his affliction, could not diſtinctly pray vnto God, but chattered as a crane, or a ſwallow, and mourned as the Doue; yet ſo lifting vp his eyes on high, he was heard. What praier maketh the little Infant to his mother? He weepeth and cryeth, not being able to expreſſe what he lacketh. The Mother offereth him the breaſt, or giueth him ſome other thing, ſuch as ſhee thinketh his neceſsitie requireth. Much more thē the heuenly father heedeth the ſighs, the grones, the deſires, & Pſa. 10. 17 Pſa. 38. 10 Eſa. 38. 14.

teares

teares of his children: and doing the office of a Father, hee heareth them, and prouideth for them. There are some also that doubt of their adoption and saluation, becauſe they feele not any comfort or increaſe of the graces of God, neither by reading or hearing the word, neither by communicating at the holy Supper of the Lord. Now, if thou feele thy ſelfe afflicted and troubled in this reſpect, vnderſtand, that when thou goeſt to employ thy ſelfe in theſe ſpiritual exerciſes, ſathan followeth thee, to make it vnſauery to thee, yea and to take out of thy mind the word of god that thou haſt heard. Pray then to God, that hee driue him away from thee. Secondly, this commeth, foraſmuch as thou art not yet much accuſtomed to the language of the holy Ghoſt, ſo as it is to thee as if thou didſt heare an excellent ſermon, but of one whoſe language thou didſt ſcarce vnderſtand, whereby thou canſt neither feele taſt nor pleaſure, and ſo thou canſt receiue but ſmall profit. Then thou muſt continue, & alſo accuſtome thy ſelfe to read

The 4. temtation, becauſe of the little increaſe of grace by the exerciſes of religion.

Mat. 13. 19

read and heare the word of God, thinking alwayes that God ſpeaketh to thee for the ſaluation of thy ſoule, praying him that hee will giue thee grace by his holy ſpirit to profit to his glory and thy ſaluation. And thou ſhalt feele at the laſt that which is ſaid to ſick men that haue loſt their taſte, that thy appetite will come to thee by eating: And that the word of God, and the participating of the Bread and Wine in the holy ſupper ſhall bee to thee more ſweet than honie to the mouth, as *Dauid* ſayth. Manie ſicke perſons hauing neither taſte nor appetite, eate notwithſtanding and receiue noriture. So, though in reading and hearing the Word of God, and communicating at the Lords Supper, thou feeleſt not any taſte or appetite: yet in continuing, thou ſhalt receiue ſome noriture for thy ſoule. And if it ſeemeth to thee that thou forgetteſt by and by that which thou haſt read or heard, practiſe for the ſoule that which thou doeſt for thy body: becauſe the meates digeſt & abide not in the body,

Pſal. 119. 103

Pſal. 19. 11

thou returneſt to eat meate againe euery day: So be thou ſo much more diligent to heare & read the Word, and to communicate at the holy Supper without leeſing any one meale for thy Soule, when GOD offereth it thee. And as the corporall meate though it paſſe away: yet there remaineth alwaies ſome noriture for the body: ſo ſhall this ſpirituall meate bee to thy Soule. Yea, it may bee that at one Sermon thou ſhalt heare & remember one ſentence, which ſhall ſerue thee, as it were, for a Paſſeport, a Ladder, or wings at thy neede to conduct thee by, and by comforting and ſtrengthening thee, to lift thee vp into heauen. If then, when thou goeſt to reade or heare the Word of God, or to Communicate at the Lords Supper, thou prayeſt to God (as thou oughteſt daylie to doe) that hee will giue thee his Spirit, that thou mayeſt profit: and ſo doſt continue conſtantly in theſe Spirituall exerciſes. This diſpoſition, this holy affection and obedience ſhall ſerue thee for ſure teſtimonies of thine Adoption,

and

and thou ſhalt without doubt, feele increaſe of the graces of God.

Finally, there are ſome, who hauing had liuely feelings of their Faith with comfort & ioy in their conſciences, walking beſides in the feare of God, are afterwards greatly troubled, when theſe graces ſeeme to be dead in them, falling into doubt and miſtruſt of their Saluation, or into crimes and ſins too vnworthy the children of God. For Sathan hereby endeuoureth to perſwade them, eyther that they neuer had the true faith, or that God hath caſt them off, taking from them the gifts and graces of his holie Spirit: but both the one and the other Concluſion is as falſe, as the Author of them is a great Lyer. And indeed, if the Trees which haue flouriſhed and borne their fruite in Sommer, are in Winter without Fruite, without Leaues, yea and without apparaunce of life: dooth it follow therefore eyther that they had not life in Sommer, or that they are dead in the Winter? When men goe to bed, they take vp the fire which did

The fift remptatiõ by the interruption of the graces of God

burne: if thou marke it very neere, there is no appearance either of heate, nor of brightneſſe: dooth it follow therefore, that there had beene no fire, or that it is then quenched or dead? Contrariwiſe, hauing beene couered ouer night, men kindle againe in the morning the ſame fire that was hid and couered: and the trees that ſeemed to be dead in the winter, flouriſh and beare fruites a while after. If thou ſeeſt a dronken man, not hauing for a time the vſe of reaſon, nor any feeling of it, wilt thou ſay therefore, that hee neuer had a reaſonable Soule? or that hauing had it, it is now dead? Abide a few houres, and thou ſhalt be conuict of the contrary. And ſo of that, that thou haſt not preſently the feeling or effects and fruites of Faith, can it follow that thou neuer haſt had them, or that hauing had them, thou haſt loſt them? When S. *Peter* renounced Ieſus Chriſt three times, curſing himſelfe, was his faith quenched?

Mat. 26. 74

On the contrary, Ieſus Chriſt hauing praied to God that his faith ſhould not

Luk. 22. 31

not faile,& being without doubt heard, faith remained in him, but very weake and ſore beaten, but not deſtroyed nor quenched. *Dauid* hauing committed A- Pſal.51
dultery and murther,acknowledged his ſinnes and offences,praying to God that he would not take his holy ſpirit from him. Then hee had not loſt it,rather it abode in him but as a fire couered with Aſhes ſo as it is ſaid; without hauing any feeling of it to keepe him from ſuch a headlong fall. Faith then may bee in a man without kindling: and beeing kindled it is not out, although it be not perceiued for a time. Yea,but(wilt thou ſay)the Apoſtle to the *Hebrewes* ſhew- Heb.6.4.5
eth that there bee ſome, who hauing 6.
beene lightened, hauing taſted the heauenly Guift, hauing beene pertakers of the Holy Ghoſt, and taſted the good Word of God, and the Power of the world to come,fall back and leeſe theſe Graces: yea, without hope euer to recouer them againe. What aſſurance then can I haue that Faith abideth in mee, and that G O D will yet make me to

feele it heereafter? For as he hath ſhewed mercy vnto *Dauid*, and to Saint *Peter*; ſo doth hee exerciſe his iuſt iudgements vpon other, as vpon thoſe of whom the Apoſtle ſpake beefore. Wee deny not but that there be reprobates that are greatly lightened in the knowledge of the miſteries of ſaluation (which the Apoſtle termeth heere to bee pertakers of the holy Ghoſt) and yet that ſuch apprehenſions, taſtings and feelings as hee propoſeth follow not thereof. For, reading or hearing the teſtimonies and repreſentations of the mercies of God toward his Church, of the loue of Ieſus Chriſt towards his elect, and of the excellencie and felicitie of eternall life, they conceiue theſe things in their vnderſtanding, and for the greatneſſe of them, they are after a ſort moued: and when they talke of them, they ſeeme to bee pertakers of them. But the difference that there is betweene them and the Children of GOD, lieth chiefly in this, that the apprehenſions and feelings of the reprobate

probate are ſuch, as a man may haue in the reading or telling of an Hiſtory, which toucheth vs nothing at all: but the feelings of the children of GOD are as of a matter that toucheth themſelues.

Let vs conſider for example the hiſtory of *Ioſeph*. Who is hee that reading attentiuely, how *Ioſeph* was ſould of his brethren, carried into *Ægipt*, put in priſon: and the ſorrow that *Iacob* had, vnderſtanding that hee was deuoured of a wilde beaſt, that would not bee moued with compaſsion towards *Ioſeph* and *Iacob*? Who is hee that reading how *Ioſeph* being able to containe himſelfe no longer, made himſelfe knowne to his brethren, and how weeping and crying out hee ſaid vnto them: I am *Ioſeph*, Is my father yet aliue, and cauſing them to come neere vnto him, ſaid, I am *Ioſeph* your brother whom ye ſold, but bee not ſorrie. Shew to my father all my glory: Then throwing himſelfe vpon the neck of *Beniamin* his brother, hee wept, and in like manner *Beniamin*

Gen. 37. Gen. 39. Gen. 45.

wept vpon his necke: after kiſsing all his brethren he wept vpon them. Who is hee, I ſay, which is not touched and weepeth not with them? But becauſe this is a hiſtory of the fact of another, theſe motions and feelings ſoone paſſe away, ſo as hauing turned the leafe or talked of another matter, all theſe feelings are vaniſhed and gone. So is the feeling of the reprobate, hearing or reading the teſtimonies of ſo great a mercy of God towards men, and of the greatnes of the happineſſe of the kingdome of heauen: The vnderſtanding and apprehenſion of theſe things, cauſeth ſome motions or feelings in them, as the Apoſtle ſaith. But for as much as theſe good things appertaine not vnto them, neither doe the feelings that they haue, take any ſeat or root in their harts, but are eaſilie quenched and vaniſh away. On the contrary, the feeling that the children of God haue, is, as of the good things that appertaine vnto them, and therefore it may well be cold and drowſie, but not die. As alſo the feelings that

Ioseph and his brethren had were such, as although they had them not when they slept, yet when they awaked they returned againe. And although that by the death of their father, they were (as it were) interrupted: yet the benefit and the comfort abode by them still.

Following this that is aboue saide, wee say boldly, that what feelings, what illuminations or apprehensions so euer the reprobate haue: so it is that they neuer feele the holy Ghost in them, giuing them testimonie that they are the Children of GOD. For according to this testimonie, they should bee, and should abide the children of God: seeing the holy Ghost can neither deceiue nor lie. As also after that GOD hath made vs once feele by the testimonie of his holy Spirit that wee are his Children, wee are certaine that wee cannot perish, but that wee are indeed, and shall continue the children of God. For it is the testimonie and reuelation of the Spirit of truth. Also hee that giueth faith, doth not change: and therefore Mala. 3. 6.

Ro.11.29. fore his gifts are without repentance.
Heb.6.4. The ſecond difference may bee taken from this word, Taſte, which the Apoſtle vſeth: to wit, that the reprobate are like to him who hauing taſted a good peece of Wine, making ſhew as if hee would buy it, vnderſtanding the price, and not willing to giue ſo much, leaueth it there, without buying or drinking of it any more. So the reprobate hauing taſted the heauenly good things, finding them good, and prayſing them exceedingly, after they vnderſtand the price, that is, that they muſt renounce themſelues, and beare the Croſſe of Chriſt, to goe to take poſſeſsion of the kingdome of heauen, which hee hath purchaſed for them with his precious bloud They will none of it at this price, and ſo renounce theſe good things without drinking or inioying them. But the children of God on the other ſide, hauing neuer ſo litle a taſt of theſe heauenly treaſures, deſire in ſuch ſort to haue the enioying of them, that they make reſolution to forſake all, to enioy it.

Wee

Wee will adde this third reaſon: That as thoſe that haue their ſtomacks charged with euill humours, ceaſe not to eate ſometimes for all that, yea and to finde taſte in ſome good meates, but are conſtrayned after (through the euill diſpoſition of their ſtomacke) to caſt it vp againe & to vomit: So ſome reprobates hauing within them an euill conſcience, may well taſte the good heauenly gifts, but this euill conſcience, not being able to agree with the true and ſure faith of the hart, ſtoppeth, that theſe gifts take no roote to fructifie to ſaluation, ſo that finally they caſt it of, or let it wither and come to nothing. And this reaſon with thoſe before, are the principall cauſes, for the which many, that ſeemed to be the children of god, do reuolt, as we will ſhew heereafter more at large. On the contrary, thoſe who haue faith, are aſſured, that though the graces of the holy Ghoſt are often weake in them & like fire couered with aſhes, and trees in the Winter, yet can neuer come to nought or dye: rather they recouer Strength

at

at the laſt, whereby they are certaine to be, and to continue the children of God, and Heires of euerlaſting life. Furthermore, let vs remember that theſe foule and groſe faults of *Dauid* and of Saint *Peter*, and of others are ſet beefore vs: firſt, that they ſhould bee to vs as a mirrour of the fragilitie of man, to acknowledge that if wee bee exempted, it is by the grace of our God. Secondly, that we ſhould ſo much the more ſtand vpon our garde. As if in walking thou ſhouldeſt ſee him fall that goeth before thee, thou goeſt not to fall with him, but thou art to be ſo much the more circumſpect that thou fall not, as he did. Thirdly, that vnderſtanding that faith abideth in them (although very weake and feeble) thou maiſt take courage, beleeuing certainely that Faith which was once giuen thee, cannot be quenched nor die. And therefore continue in aſſurance that thou art the Childe of God, raiſing vp thy ſelfe by their example, and reſoluing with thy ſelfe to walk conſtantly as the child of God in true Holineſſe and Righteouſneſſe

ouſneſſe before him all the daies of thy life. See how wee ought to bee reſolued, that although the marks, feelings and teſtimonies of our adoption ſet forth here aboue, be in vs but ſmall and weake, and accompanied with great infirmities and conflicts: yet we may and ought to aſſure our ſelues that theſe markes are truly in vs, and that therefore we are certainely the children of God, and inheritours of euerlaſting life. Luk. 1. 75

That the Apoſtacie and reuoult of ſome hauing made profeſſion of the true religion, ought not to make vs call in doubt neyther our Religion nor our Adoption.

CAP. 5.

WE haue vnderſtood here before, how we may and ought to reſiſt the doubts of our adoption, proceeding from our ſelues. Now, wee muſt ſhew how we may ouercome the temptations which come from others. There are two things prin-

principally, which trouble the consciences of many, to make them doubt whether they be the children of God, and in the way of saluation & of eternall life, or no. First, the horrible offence or stumbling block of those which abandon this Church, renouncing the doctrine of it, and returning to the puddle of Idolatry: and specially when any persons hauing sometimes held any honorable place in the Church do reuolt, and become persecutors of the doctrine which they haue before taught & maintained. For therof the diuill gathereth two consequences, no lesse dangerous then false: either that our church is not the true church, and so that we are not the children of God: or that ther is no assurance of perseuerance in the faith, & consequently no certainty of being the children of god, which haue had and borne in aparance the marks of adoption. The other offence consisteth in the grieuous & long afflictions which wee endure: for the prosperitie of the wicked, deriding our miseries, & the apprehension of our owne troubles, giue occa-

occaſion to doubt whether god care for vs, or whether he loue vs or no. And this ordinary condition to thoſe that make profeſsion of our religion, cauſeth many to condemne it, & haue it in deteſtation, as the mother & nurſe of all calamities.

As touching the firſt point, concerning thoſe that reuolt, it is a ſmall ſtumbling block to trouble vs: for this was foretold vs, & it is a diſeaſe wherewith the church hath alwaies ben afflicted. Many ſhal be called, ſaith Chriſt, but few choſen. And the parable of the ſeed falling in diuers ſorts of earth ſheweth, that with much a doo the fourth part of thoſe that ſhall heare and profeſſe the Goſpell, ſhall continue to the end. S. *Paul* hath foretold expreſly, that in the latter times many ſhall fall from the faith. And hee aduertiſeth the *Epheſians*, that euen from among themſelues there ſhould riſe vp men that ſhould teach peruerſe things. And the *Corinthians*, that there ſhall be in the Church not onely diuiſions, but alſo Hereſies. Saint *Peter* ſpeaketh yet more largely: As there hath been (ſaith he) falſe Prophets among the people of

Of the certaintie of the doctrine notwithſtanding the reuolts.

Mat. 20. 16

Mat. 13.

1 Tim. 4. 1

Act. 20. 30

1 Cor. 11. 19

2 Pet. 2. 1.

of Iſraell, ſo ſhall there be falſe teachers amongſt you, which ſhall ſecretly bring in damnable errours, and many ſhall follow their damnable wayes, by whom the way of truth ſhall bee blaſphemed.

Now, wee muſt thinke the accompliſhing of ſuch propheſies ſo much the leſſe ſtrange, becauſe ſuch hath beene the condition of the Church of God at all times. What reuolt was there in the houſe of God before the flood, eyght perſons onely being found ſaued in the Arke, and yet amongſt them one hipocrite, who after was caſt off and accurſed. Now, the Church of God being enlarged in the poſteritie of *Sem*, againe there was ſeene ſuch a reuolt, that the Church of God was onely found in the familie of *Abraham*, himſelfe being pulled out of Idolatry. In the time of *Elias*, the reuolt was ſo great in Iſraell, that he thought he had been left alone. At the comming of our Lord Ieſus Chriſt, the apoſtacie was ſo generall, that almoſt all the church, at the leaſt the principall members of it, lift vp themſelues

Gen. 6.

Gen. 9. 15.

Gen. 12.

1 Reg. 19. 10

ſelues againſt the Sonne of GOD, and crucified him. When Ieſus Chriſt had gathered many Diſciples, he was forſaken of the moſt part of them: yea *Iudas* alſo the Apoſtle fell from him, ſold him, and betraied him. Ieſus Chriſt being taken priſoner by his enemies, all his Apoſtles fled away and forſooke him. S. *Peter* himſelfe denied him thrice. Saint *Paul* complaineth, that all they of *Aſia* had reuolted, and ſaith in another place, that all had forſaken him. Hee noteth *Alexander* the Copper Smith, *Hymenaus* & others, who hauing bin the chiefe members of the Church, were become heretiks, & enemies of the truth. Now it is the ſame church, & we muſt no more bee aſtoniſhed at ſuch reuolts, than at a man hauing rheums all his life (whereby he caſteth out of his body abundance of humours) that ſhould continue in the ſame diſeaſe ſtill euen in his olde age: Herein rather we ought to acknowledge the holines of God, wherewith alſo hee would his Church ſhould bee adorned. For hee purgeth his Church, not being

Ioh. 6. 66.
Mat 26. 14
Mat 26. 65
Mat 26. 69
2 Tim. 1 15
2 Tim. 4. 16
2 Tim. 4. 14

able to indure that hipocrits ſhould any long time keep the place and title of his children, aproching to his Maieſty. And hereunto we may aply that which *Moſes* ſaith, when he ſaw the fire had deuou-
Leu. 10. 3 red *Nadab* & *Abihu* the ſonnes of *Aaron*, for offring before the Lord ſtrange fire: This is it which the Lord hath ſpoken, ſaying; I will be ſanctified in thoſe that approch vnto mee, and will be glorified in the preſence of all the people: ſhewing thereby that the nearer men approch vnto him by honorable offices in his Church, and profeſsion of his word, ſo much the leſſe will hee ſuffer their corruptions, but puniſh them more ſharply, to the end, that as the neerer the peece of wax approcheth to the fire, ſo much the more the heat of it appeareth in melting it. In like manner the holines of God may better bee knowne in the reuolt of hipocrites approching to him, and ſo he may be the more glorified of the people in ſuch iudgements. This is alſo the cauſe why many, who before they had the knowledge of the Goſpell,

ſeemed

ſeemed in outward aparance very good people. Afterward being ioyned to the Church, become wicked & diſſolute in their liues, and very perſecutors. It is the vengeance of God that purſueth them, puniſhing their ingratitude, their loue of the world and of the fleſh, which they brought and nouriſhed in the Church, and the contempt of the honor that god did them, when he made them approch vnto him, receiuing them into his houſe, ſpeaking to them by the preaching of his word, and preſenting vnto them vpon his holy Table, his owne Son Ieſus Chriſt for the foode of their ſoules. So far off is it then, that we ſhould be troubled for ſuch reuolts, that on the contrary, ſeeing that they are the vengeances of God, we ought ſo much the more to feare and to continue the more conſtantly and holily in the Church of God. And indeed if we did at this day ſee *Dauid* execute that proteſtation which hee did make of purgeing his houſe from vicious and wicked perſons would we (thinke you) depart from it, Pſal. 101.

doubting of the holineſſe of it? Shall we not rather bee confirmed to tarry there ſtill, deſiring to liue holily? But more, what damage receiueth the Church in ſuch reuolts? The glory of it before God conſiſteth not properly in the greatnes of the number, but in the holineſſe of them. The health of a man conſiſteth not in the abundance of humours, which will cauſe ſome deadly diſeaſe at the laſt: for euen they that are laden with them, take medicines to purge them, that they might bee the more whole. This is it which god, hauing ſpoken of his church
Eſay. 1. 22. of *Iſraell*, that her ſiluer was turned into droſſe, & her wine mingled with water, aded for a great benefit, that he would take clean away all her ſcumme, and remoue all her lead from her: and that hauing reſtored the Iudges and Counſellers, ſo as they had ben at the beginning, it ſhould bee called the righteous and faithfull Citie. Experience ſheweth, that in the proſperity & peace of the church many thruſt in thēſelues, full of auarice, ambition, pride, & of other corruptions

and

and vanities; to be ſhort, it hapneth euen as in a ſweet and rainy ſeaſon, that many weeds come vp amongſt the good hearbs, which ſhuld be choked of them, if the Gardener pulled them not out. Then when ſuch people depart from the Church returning to their vomit, it is as if God gaue a purgation to it, to make it more holy, and more acceptable to her bridegrome. Let vs further conſider the cauſes of reuolts. If this hapned then when the Church was in peace & proſperitie, it ſhould ſeeme there were more occaſion to call into doubt our doctrine: But it is in the time of perſecution, that theſe reuolts are ſeene, and ſo, it is feare to leeſe their Goods, their Dignities, their Parents, their Country, their Liues, that cauſeth them to reuolt. It is then the fleſh, it is the world, it is the miſtruſt of God, & not the allowing of the Papiſticall doctrine, that maketh them to change their religion. As alſo S. *Paul* ſaith, that *Demas* had forſaken him, 2 Tim. 4. 10
hauing loued this preſent world. And indeede did this miſerable *Iohn Harren*

reuolt during the proſperous eſtate of the Towne of *Bruges*, wherein hee was miniſter? By no meanes. But perceiuing the danger, although he might yet haue exerciſed his Miniſterie, hee began to ſeeke the meanes as a Hireling, to forſake his flock. He knoweth what letters I writ vnto him, reprouing his ſlouthfulnes, his crafts and euill conſcience in the reaſons which hee put foorth, to haue ſome coulour to withdraw himſelfe. He knoweth alſo what reproofes hee had receiued by the letters of others, that he ſhould not defile his Miniſtrie in intermedling ſo earneſtly in the matters of war and of pollicie. After the Towne of *Bruges* was rendred to the enimie, hee withdrew himſelfe into *Zeland* and *Holland*; where perceiuing that he began (as good reaſon was) for many conſiderations to be ſuſpected in our Churches, & in no reputation, hee got him out of the country. So feeling in his conſciẽce ſmal apparance to be eſtabliſhed in his miniſterie againe, hauing no hope of preferment in any other vocation, and being pur-

purſued by the iuſt iudgement of God falling vpon euill conſciences; he reuolted, thinking happely that he ſhould receiue ſome recompence for the offence that he had offred againſt the holy Miniſtry, & at the leaſt to enter againe into the poſſeſsion of his goods. This then is not the changing of doctrine, which moued him, but (as we haue ſaid) it is the fleſh, and the world: it is enuy that maketh the Monke. It is ambition the mother of hereſie, as S. *Auguſt.* ſaith: It is an euill conſcience, the rocke that maketh the ſhipwrack of faith, as S. *Paule* ſaith, which hath made him to chaunge his profeſsion. To be ſhort, God could no longer ſuffer ſuch an hipocrite in his Church, nor ſuch a filth in his holy temple: hee would be ſanctified in taking vengeance vpon him, who ſo inordinately approched vnto him. Hee hath ſet him foorth for an example of his Iudgements, that thoſe that make profeſsion of Religion, and chiefly the Miniſters of the Worde, may ſtudye more and more to walke with a good

1 Tim. 1. 19

conſcience to keepe themſelues in their vocation, to renounce the paſsions of the fleſh, and the illuſions of the world, and ſo with feruent prayers to continue conſtantly in the grace of the Lord: Further more, let him make as many ſhewes as he will, let him ſweare, let him lift vp his hands and his eies to heauen, let him weare a great paire of beads, let him go oft and deuoutly to the maſſe; yet ſhall he not eaſily make the Ieſuites (who are cunninger than he) to beleeue that hee doth it indeed and from his heart. For thoſe who among them haue any little more wit than the common ſort, vnderſtand wel inough if they would confeſſe it, that the change of the holy Supper into the Maſſe, the worſhipping of bread in it, the fiery purgatory after death, the opinion of meriting Paradiſe by works, ſpecially thoſe of ſupererogation; the ſetting forth of God the father, who is an inuiſible and eternall ſpirit, vnder the figure of an old man: the worſhipping of images, the inuocation of Saints departed, candles lighted at noone daies, &

borne

borne in Proceſsion, the great Beades hanging at their neckes, and other ſuch Idolatries & ſuperſtitions, are either ſo abhominable or ſo manifeſtly contrary to the word of God, yea, or ſo abſurd, as hee that hath once known them by the light of the Goſpell can neuer allow them in his hart. But be it, that by the inchantment of Sathan, and iudgement of God, he were indeed become a Papiſt, & that S. *Paul* himſelf ſhould reuolt, preaching another Goſpell; we ought, as hee himſelf proteſteth, to hold him accurſed, Gal. 1. and not to bee mooued to doubt of our Faith. For our religion and Faith is not founded vpon the conſtancy or ſtedfaſtnes of men, but vpon the truth of God, and vpon the teſtimonie of the holy Ghoſt in our harts. If men be vnfaithfull, ſaith S. *Paul*, he remaineth notwithſtanding faithfull, and cannot deny himſelfe. 2 Tim. 2. 13 When Ieſus Chriſt forſaken of his diſciples, ſhuld aske vs, if we alſo would leaue him: we are taught to anſwer with the Apoſtles; Lord, whether ſhall wee goe, thou haſt the words of eternall life. Ioh. 6. 67.

The

The faithfull Paſtor muſt (without being aſtoniſhed at the reuolt of many) ſay with *Eſay*, Behold I and my children which God hath giuen me, are for ſignes and wonders. The horrible and fearfull vengeance which waighteth on, and followeth theſe curſed Apoſtates at the very heeles, ſhould make vs to tremble, & to reſolue to renounce all that is vpon the earth, that wee may get and hold faſt all that is in heauen: and ſo leauing theſe poore Reuolters to the Iudgement of God, to caſt our eyes vpon thoſe, who euen in our time haue endured ſo conſtantly the loſſe of their goods, reproches, priſon: to be ſhort, who chearfully haue entered into the flaming fire, & by cruell death mounted into the kingdome of heauen; to the ende that ſuch autentique Seales of the heauenly Doctrine, may confirme our hearts to continue conſtantly, and chearfully to follow their ſteps, and ſo bee their companions in glory. We ought not to bee troubled at theſe reuolts, as if wee were not aſſured to continue in the Faith, whereby alſo

Eſay. 8. 18.

alſo it ſhall come to paſſe, that wee ſhall be in doubt, whether we are, or ſhall continue the Children of GOD. For as the markes of our Adoption ſet forth here before are of two ſorts: the one inward before God, and the other outward before men: they which haue the inward markes, which conſiſt in the teſtimonie of the holy Ghoſt in our hearts, in the peace of our conſciences, and in the holy deſire of our Soules, feele theſe graces, which aſſureth them that they are the children of GOD, choſen to eternall life: yea more certainely than we are aſſured by the light of the Sunne that we ſee, and by the heat that we feele, that the Sun ſhineth. And indeed they haue the white Stone, whereof mention is made in the Reuelation, & in that ſtone a new name of the child of God written, which none can know but hee that receiueth it. *The world*, ſaith Chriſt, *cannot receiue the ſpirit of truth, becauſe it hath not ſeene him, neither hath knowne him: but ye know him*, ſaith he to his Apoſtles, *for hee abideth with you, and ſhall bee in you.*

Of the aſſurance of our adoption, notwithſtanding the reuolts.

Reu. 2. 17.

Ioh. 14. 17

As

As touching the outward marke of being a member of the visible Church, it is also very certaine in respect of God, inasmuch as speaking to vs, and sealing his words by the Sacraments, he neither will, nor can deceiue or lie. But if men hearing his Word, and communicating at his Sacraments, reiect in their harts the spirituall graces which are offered vnto them, and so abide vnfaithfull, and wicked within (when notwithstanding they are held for faithfull and the children of God, because of the outward profession) it is no meruail if God at the last doe discouer them, & cast them off: shewing therin, that they wer neuer his.

1 Ioh. 2. 19 And this is it that S. *Iohn* saith of such; They went out frō amongst vs, but they were not of vs; for if they had bin of vs, they would haue tarried with vs. But that is, that it might appeare that all are not of vs. They that are once grafted in

Ro. 11. 29. Christ, cannot perish: for the gifts of God are without repentance. But euery

Mat. 15. plant, saith Iesus Christ, which my father

13 hath not planted, shall bee pulled vp.

The

The parable of the ſeed falling into diuers ſorts of earth, teacheth vs 2 points to this purpoſe. Firſt, that many ſhall heare the Goſpell, but without fruit. Secondly, that it ſhall be their owne fault. For if entring into the Church, they bring their cares and loue to the world, without hauing will to forſake them, ſo as it like thornes, choak the good ſeede of the word, and ſo hauing no moiſture of the grace of God, they wither at the firſt Sunne of perſecution; a man may ſee the cauſe of their reuolt, to wit, becauſe they wer not the children of God. Saint *Paul* hauing ſaid, that God knoweth who are his, addeth: and whoſoeuer calleth vpon the name of Chriſt, let him depart from all iniquitie: ſhewing thereby, that if there bee any which ioyne themſelues to the Church, calling vpon the name of Chriſt, and doe not depart from iniquity; they diſcouer therby that God neuer tooke them for his. Which thing is good to be noted. For many thinke, that to be of our Church nedeth nothing, but to change the maſſe,

Mar. 13.

2 Tim. 2. 19

to

to the preaching, and to the communicating at the Lords Supper. And when they vnderſtand, that to be the childe of God, is required to renounce themſelues, to leaue Couetouſnes, Ambition, Drunkennes, the World, and all pompes: to bee ſhort, that they muſt put off the old man, and be a new creature: not being diſpoſed to do this, they leaue the preaching, and returne to the Maſſe. Now bee theſe the children of God that reuolt, that they ſhould make thoſe that are indeed and continue to doubt? Nay, rather they are the children of the world who hauing brought the world in with them, haue alſo carried the world away with them. They therefore that haue once beleeued, who alſo beleeuing, feel a deſire to liue according vnto God, are aſſured that they cannot periſh He that
Philip. 1. 6 beginneth this good worke in them, will accompliſh it, euen vnto the day of
Aug. de correct. & gra. cap. 12. Tom. 7. Chriſt. And to this purpoſe ſaith Saint *Auguſtine* very well: Hee which made vs good, maketh vs alſo to perſeuer in goodnes: but they that fall and periſh, were

were not of the number of the predeſtinate. It remaineth, that conſidering in the fall of hipocrites, the double mercy of God towards vs. Firſt, that hee hath receiued vs into the number of his children. Secondly, that he wil continue this grace towards vs euen to the end: there remaineth, I ſay, that we feele our ſelues double bound to practiſe the exhortation of S. *Paul*, beſeeching vs by the mercies of God, to offer our ſelues a liuing Rom. 12. 1
ſacrifice, holy and pleaſing to God, and not to bee faſhioned like this wicked world: but rather endeauouring to this, that being transformed by the renuing of our vnderſtanding, wee may approue and follow the good and perfect will of God. And let vs remember that which S. *Iohn* ſaith, That they that haue hope 1 Ioh. 3. 3.
to liue with Ieſus Chriſt, and to ſee him as he is, doe purifie themſelues as hee is pure.

That afflictions ought not to make vs to doubt of our adoption, but rather confirme vs.

CAP.

CAP. 6.

LET vs now come to that ſtumbling block & trouble, that proceedeth from our afflictions. What apparance is ther (ſaith the fleſh) that we are the children of God? Our goods are violently taken from vs, our poſſeſsions are confiſcate, & our offices & eſtates are taken away. We are driuen out of our country, yea from country to country like vagabonds: we are hated of father & mother, and of our kinsfolke and friends we are drawn & kept in priſon: we are derided and brought into extreame calamities & miſeries: we are as ſheep of the ſhambles, apointed to the ſword, to the gallowes, & to the fire: To be ſhort, we ſee nothing but the ſignes of the wrath and the curſe of God vpō vs. And that which more is, the church which we haue ſaid was the kingdom of Chriſt, & the houſe of God, how is it aſſailed by the mightie men of this world? whom alſo we ſee to come to the end of their enterpriſes, to oppreſſe

oppreſſe, tread vnder foot, rent and ſcatter this Church, exerciſing all crueltie againſt it as hungry wolues vpon a flock of ſheepe, forſaken of their ſhepheard. They triumph in their victories, & we hang downe the head & weep, bowing downe our necks vnder the yoke of afflictions. They increaſe in riches & we conſume in pouertie: they are aduaunced to honours and dignities, and wee are deſpiſed as rebels, and wicked & ſeditious people. See what the fleſh ſaith: and yet theſe are but diſcourſes & complaints of great ignorance or infirmitie. For what is that which troubleth and offendeth vs in this condition & eſtate. Euen that whereby wee ought rather to be confirmed, in the aſſurance that wee are the children of God, and indeed happie. Firſt, if God had promiſed to entreat his childrē in this world delicately, & to ſet thē vp in riches & high eſtate, wee might haue ſome occaſion to doubt whether we wer the children of God, al calamities and afflictions quite contrary falling vpon vs. But ſeeing it is ſo, that

the holy Ghoſt hath foretold vs both often and manifeſtly, that the children of God ſhould bee afflicted, and that thoſe that would liue faithfully in the feare of God in Chriſt, ſhall ſuffer perſecution; this perſecution and affliction ought rather to ſerue vs for a ſigne that wee are the children of God.

2 Tim. 3. 12

Moreouer, if the moſt excellent Seruants and children of God haue alwaies beene moſt afflicted: Afflictions ought not to make vs doubt of our Adoption and Saluation, except wee will call in doubt the ſaluation and felicitie of thoſe, whom we confeſſe to be the very bleſſed children of God: Eſpecially, if afflictions doe ſerue greatly to pull our hearts from the Earth, and to lift them vp into Heauen, to purifie our faith as Gold in the fire, and to faſhion vs into a true obedience of God. Then the vtility and profit which commeth vnto vs therby ought to ſerue vs for a ſufficient proofe, that in afflictions God ſheweth himſelfe to bee our father, hauing care of our welfare & ſaluation. And yet more, ſeeing the taking

king away of our goods temporall, ſhall bring vs forth an eternal treaſure in heauen, the mockeries and reproches ſhall be turned vnto glory before God, the teares into ioy, our ſufferings into comforts: Who is he that will not confeſſe, that ſuch afflictions proceed from the very loue of God towards vs? To bee ſhort, ſeeing that God, ſtrenthening vs in the middeſt of the fires of tribulations, ſheweth in our infirmitie his might and bountie, and ſeeing (when we ſuffer for his name) he maketh vs witneſſes of his truth: our afflictions are (as it were ſtages from whence he maketh his owne glory to ſhine, and giueth increaſe vnto ours. So far off is it then, that being afflicted, we ſhould be troubled or offended, that contrariwiſe thoſe troubles ought to ſerue vs for an aſſurance, that we are the Children of God: whereof that we may be the better reſolued, we will treat of theſe points more at large.

That the afflictions that happen vnto vs, hath beene fore tolde, and therfore they ought to confirme vs in the assurance of our Adoption.

CAP. 7.

THE holy Ghost hath at all times foretold and testified by sundry and manifest sentences, that the Children of God should bee persecuted and afflicted in this life, yea, in such sort, as the first afflictions should be but the beginnings of greater; and that passing one euill, they should prepare themselues to indure others that should follow as the waues in the Sea. God from the beginning of the world, hauing pronounced that he would put enmitie betweene the seede of the woman, and the seed of the Serpent, hath aduertised vs, that as long as ther shal be diuels in the world, and children of God, they must vnderstand, that such enimies will imploy

Gen. 3. 15. Propheties of the old testament.

ploy all their ſtrength and means to perſecute them: As this alſo is repreſented in the Reuelation, in that which is ſaid by S. *Iohn*, that the olde ſerpent not being able to deuoure the Son of God, nor the body of the Church, was very angry, and went to make war with the reſt of her ſeed which kept the Commaundements of God, and which had the teſtimony of Ieſus Chriſt. Likewiſe God hauing promiſed ſeed vnto *Abraham*. and added, that it ſhould be as the Starres of the heauen. He told him by and by, that it ſhould be afflicted, ſaying: Know thou for a certaine, that thy ſeede ſhall dwell and ſerue in a land that is not their own, and ſhall bee afflicted foure hundred yeeres. And that which is more, he confirmeth this aduertiſement by a viſion or notable ſigne, commaunding him to diuide in peeces an Heifar, a Ramme, a hee Goate, a Turtle, and a Pigeon; and ſending a flight of Birdes vpon the dead carcaſes cut in peeces: hee ſhewed him, that his ſeede (by the greatnes of affliction) ſhould bee like vnto dead carcaſes

Reue. 12.

Gen. 15. 13

cut in peeces, and expoſed for a pray vnto the Birdes. *Dauid* in a few words ſheweth this condition to bee common
Pſal.34.20 to all the children of GOD, ſaying, that the afflictions of the righteous are many. And in how many ſorts, and in how many places haue the Prophets foretold of the afflictions that came vpon the ten Tribes of *Iſrael* carried after Captiues into *Aſſiria*? In like manner of the kingdome of *Iuda*, the deſtructiō of the Temple, the ſacking of the Cittie, the maſſacre of a great part of the people, & the captiuitie of the reſt, by the ſpace of ſeuentie yeares in *Babylon*. Aboue all, Ieſus Chriſt, who is the wiſedome of
Propheſies of the new Teſtament GOD, how often hath he foretold the afflictions of his faithfull Seruants and
Mat.10,16 members of his body? *Behold* (ſaith he) to his Apoſtles *I ſend you as Sheepe amongeſt Wolues. Yee ſhall bee deliuered vnto the Conſiſtories, and whipped in the Synagogues. Yee ſhall be hated of all men for my names ſake.* If they haue called the maſter of the houſe Beelzebub, how much more his Seruants. *I am not come*

to bring peace vpon the Earth, but a Sword. If any will follow mee, let him renounce himſelfe, and take vp his Croſſe and follow mee. They ſhall deliuer you to bee puniſhed, and ſhall ſlaye you. If they haue perſecuted mee, they will alſo perſecute you. Mat.16.24 Mat.24.9. Againe, *Verilie, Verilie I ſaye vnto you, that yee ſhall weepe and lament, and the World ſhall reioyce.* Ioh.16.2. Yea, hee compareth the Faithfull vnto a Woman which trauaileth of Childe. Ioh.16.21

True it is, that the wicked are alſo tormented in their Courſe. But Iudgement ſayeth Saint *Peter*, muſt beegin at the Houſe of GOD. And of this Iudgement it is that Saint *Paul* dooth ſpeake, ſaying: that wee are ordayned to bee afflicted, which hee doth confirme by a Sentence full of Comfort, ſaying: That by manie Tribulations wee muſt enter into the Kingdome of Heauen. Againe, all they that will liue godly in Chriſt, muſt ſuffer perſecution. But aboue all, that is to bee noted, that hee ſaid in another place: I reioyce, and 1 Pet.4.17 2 The.3.7 Act.14.22 2 Tim.3.12

Col. 1, 24. fill vp in my ſelfe that which wanted of the ſufferings of Chriſt: meaning by Chriſt, all the faithfull, with their head: and ſhewing that God hath ordained a certaine meaſure of paſsions for this Chriſt, and conſequently to euery one of his members his portion, which he muſt ſuffer, to accompliſh the paſsions of Chriſt. Now this is not without great reaſon, that the holy Ghoſt hath ſo carefully, and in ſo many ſorts and manners foretolde, that the Children of GOD ſhould bee afflicted. It is to this end, as Ioh. 16, 1. Ieſus Chriſt himſelfe teacheth his Apoſtles, that wee ſhould not be troubled or offended, when wee ſee the faithfull to bee ſpoyled, chaſed away, impriſoned, mocked, and murthered, that then wee ſhould remember that it was told vs before. And that it commeth not to paſſe by fortune or chance, nor by the abſolute wil of men that we are afflicted. But by the appointment of God the Father, and that this is the entertainment which he hath ordained for his Seruants and Children. But our fleſh doth Iudaiz too much

much in that behalfe. For as the *Iewes* in old time, looking for a *Meſſias* triumphing in the world, were offended at his humilitie and baſe eſtate, & ſo at the croſſe of Ieſus Chriſt, and therfore reiected both him and his doctrine: euen ſo our fleſh at this day doth ſtill imagine a Goſpell of veluet agreeable to their deſires, and a kingdome of Chriſt that wer of this world. See now why it is troubled and offended, deriding a Chriſt crowned with Thornes, bearing his Croſſe vpon his ſhoulders, and laying it vpon al thoſe that wil be the children of God with him. But if the *Iewes* had well weied that which *Eſay* foretold of the *Meſſias*, That hee ſhould grow vp as a roote out of a dry ground, That hee ſhould haue in him neither faſhion nor beauty to be deſired, That he ſhuld be deſpiſed and reiected of men; a man ſo afflicted and accuſtomed to ſorrowes, that men ſhuld hide their faces from him, ſo much ſhould he be contemned; That he ſhuld bee oppreſſed with iniurie, afflicted, and led to the ſlaughter as a Lambe. To be Eſay. 53.

ſhort,

ſhort, that hee ſhould bee numbred among the tranſgreſſors. Alſo that which
Zach.9.9. *Zacharie* ſaith; Behold thy King commeth to thee humble, riding vpon an
Dan.9.26. Aſſe. And that which *Daniel* ſaith, That the Chriſt ſhould be cut off, and ſhould not bee. If, I ſay, the Iewes had well weighed theſe Propheſies, and many other like theſe, touching the abaſement and afflictions of Chriſt: ſo far off is it, that they would haue reiected him, that on the contrary, they would haue knowen by the accompliſhment of thoſe things that were foretold of him, that he was indeede the *Meſsias* promiſed. In like manner, if we would carefully meditate on that which the holy Ghoſt hath fore ſpoken of our condition, & that we muſt be conformable vnto the image of
Rom.8.17 Chriſt, ſuffer & die with him: the tribulations which accompany the profeſsion of the Goſpell, ſhould bee vnto vs ſignes and teſtimonies, that wee are Chriſtians, and the Children of God.

Luke.2. When the Angell ſhewed vnto the Shepards the natiuitie of Ieſus Chriſt, ſaying,

ſaying, I ſhew vnto you great ioy, that this day is borne to you a Sauiour in the Citie of *Dauid*, which is Chriſt the Lord: Hee addeth, you ſhall haue theſe ſignes, ye ſhall finde the childe wrapped in ſwaddeling clothes, and laide in a maunger. Now, if theſe Shepheards (being come to *Bethlehem*) had found the holie Virgin in an honourable pallace, and the childe in a magnificall and royall cradle, had they not had iuſt occaſion to doubt of the tidings of the Angell, this eſtate not agreeing with the ſigne that hee had giuen? But hauing found the Childe in poore eſtate in a maunger, as the Angell had foretolde, they were confirmed to beleeue, that it was the *Meſsias*.

Euen ſo, God hauing reuealed vnto vs by his Word, that hee hath choſen vs to bee his Children, hauing ſealed it in vs by the teſtimonie and effects of the vnction of the holy Ghoſt: and hauing alſo giuen vs the markes in this, that hee hath made vs the members of his Church

Church: hee hath foretolde, and hath alſo giuen one ſigne more of our adoption, that wee ſhall bee reproched and perſecuted. If then the world did make much of vs, loued and honoured vs, wee might after ſome ſort doubt of the word of God, and of our election and adoption. But ſeeing the accompliſhment of that, that was foretold vs, we ought to be ſo much the more confirmed in this aſſurance, that we are not of the world but appertain to our God. And this is it that Ieſus Chriſt told his Apoſtles, ſaying?

Ioh. 15. 19 *If yee were of the world, the world would loue his owne: but now becauſe I haue choſen you out of the world, the world hateth you.* If wee aske the way to goe to any place, and that one tell vs (for a ſigne of the right way) that it is at the beginning durty, and afterward full of hils, wee will leaue the other wayes which ſeeme ſtraight, dry, faire and eaſie: and finding in that way, which wee take, durt & hils foretolde and giuen vs for a ſigne, wee will bee ſo much the more confirmed, that we are in the right way.

So

So the holy Ghoſt hauing foretold, Acts.14.
that through many tribulations we muſt enter into the kingdome of heauen, and that the way leading to eternall life is Mat.7.13
narrow and difficult: If we finde the way of the Goſpell narrow and full of troubles, let vs acknowledge that wee are in the right way to the kingdome of Heauen, and that we ought therfore to be ſo much the more confirmed in aſſurance that we are the Children of God.

That the Children of God haue alwayes beene afflicted, and yet ſtill beloued of God.

CAP. 8.

THis that the Holy Ghoſt hath fore-ſpoken, that the condition of the children of God is to be afflicted, hath by experience beene found to be true in all ages, whether we conſider the people & Church of God in the whole body, or ſpeake of it particularly in

Examples of the afflictions of the church during the time of the old testament.

in the members of it. How long & grieuously, was the people of *Israel* afflicted in *Ægypt? Moyses* reciteth, that their life was vexed bitterly through grieuous seruitude, and that all the seruice wherein they serued was tirannous, *Pharaoh* intending to destroy them, and to roote them out by trauaile & excessiue labor. Exo. 1. 14. And not so beeing able to come to his purpose, neither yet by the commandement made to the Midwiues, to slay secretly all the male children which should bee borne: Exo. 1. 18. at the last he appointed certaine of the *Ægyptians* his subiects to bee their hangmen openly. Exo. 1. 22. Wherby also when *Moyses* was borne, his parents hauing hid him somtime with great fear, they were at the last constrained (for the auoyding of the fury of these hangmen) to put him out into the brinck of the riuer, as abandoning him vnto death. Could ther be any more barbarous crueltie vsed to any people? And yet, did they still continue to bee grieuously afflicted fourescore yeeres after the birth of *Moyses*. So that it is not without a cause

cauſe that the Lord called *Ægipt* the houſe of bondage, and an iron fornace. The which alſo hee confirmeth, appearing to *Moyſes* in the middeſt of a burning buſh, ſaying, I haue ſeene the affliction of my people. They were not ſo ſoone in the way to depart out of *Ægipt*, but they were purſued by the army of *Pharaoh*, hauing the ſea before them, and the mountaines on their ſides, and ſo ſeeing preſent death before their eies, they did eſcape the hands of *Pharaoh*, in paſsing ouer the Sea on drie foote. Then they entred into the horrible and fearefull deſarts: and going three dayes through the deſarts, they found no water, the firſt that they found was ſo bitter, that they could not drinck it: They were aſſailed of enimies, vexed with fierie ſerpents, and inflamations vnaccuſtomed, and wandered vp and downe forty yeares in thoſe deſarts, liuing by Manna and water.

Exo. 20.2. Deu. 4.20. Exod. 3.2. Exo. 14. 9. Exo. 15.22 Num. 21.6

In the time of the Iudges, how oft was the people of god brought vnder the cruell tiranny of diuers enimies? Vnder the

the raigne of *Manasses* King of *Iuda*, there was such persecution against the
2 King. 21 faithfull, that *Ierusalem* was filled with
16 bloud from the one ende to the other. But aboue all, it was vnkindly handled both before and during the Captiuitie
2 King. 25 of *Babilon*. The Citie of *Ierusalem* was taken & sacked, the temple of God spoiled, burnt & destroyed. He that escaped the pestilence, famine, & the sword, was
Ier. 39. & transported into *Babilon* among the I-
52 dolators their enimies, and plunged into all miseries and calamities, and that by the space of threescore and ten yeers, as
Ier. 25. 12. it was foretold. The prophet *Esay* doth sufficiently set before vs their miserable
Esa. 46. 7. estate, calling the Iewes persons despised, an abhominable people, seruants to
Esa. 41. 14 Lords, wormes of *Iacob*, the dead men of *Israell*, people afflicted, ouerwhelmed
Esa. 54. 11 with tempests, without any comfort. Are they returned out of this captiuitie into *Iudea*? There they were vext of their enimies: and aboue all, how many horrible cruelties did they endure by *Antiochus*, *Herod*, and other tirants.

Let

Let vs alſo ſee what complaints the people of God make of the calamities that befell them by the *Aſſyrians*, or (as other thinke) by this *Antiochus* ſaying: *O GOD, the Heathen haue entered into thine inheritance, they haue polluted thy holy Temple, and haue brought Ieruſalem to a heape of ſtones. They haue giuen the dead bodies of thy Seruants for meate to the Foules of the Ayre, and the fleſh of thy Saints to the Beaſts of the earth: they haue ſhed their Bloud like Water on euery ſide of Ieruſalem, and there was none to burie them. Wee haue beene a reproch to our neighbours, and a mockery, and a deriſion to thoſe that are about vs.* Againe, *Thou haſt put vs (O Lord) far from thee as ſheepe to bee eaten, and thou haſt ſcattered vs among the heathen. Thou haſt ſould thy people without gaine, and doeſt not encreaſe their price. Thou haſt ſmitten vs downe into the place of Dragons, and haſt couered vs with the ſhadow of death.* Alſo comparing the Church to a Vine: *Wherefore* (ſaith hee) *haſt thou broken downe her* Pſal. 79. Pſal. 44. Pſal. 80.

hedges, that all they that go by pluck off her grapes? The Boare out of the wood hath deſtroyed it, and the wilde Beaſts of the field haue eaten it vp. It is burnt with fire and cut downe. To bee ſhort, wee may behold the eſtate of the Church in theſe words: *Let Iſraell now ſay, They haue often-times afflicted mee from my youth, they haue often-times vexed mee. The Plowers haue plowed vpon my backe, and made long furrowes.* In like manner after the Aſcention of Ieſus Chriſt into Heauen, hath not the Church beene, and that continually, perſecuted, and extreamely afflicted: as may appeare by the Booke of the Acts of the Apoſtles, and by the Eccleſiaſticall Hiſtories, in the very which, a man may note ten generall Perſecutions, which were kindled in all the quarters of the earth, by the publike Decrees of the Emperours, beſides thoſe that were perticular, which were made in diuers places by the Gouernours, or ſeditions of the people. It is a horrible thing to thinck, and almoſt Incredible, of the bloud which

Pſal. 129.

Examples of the afflictions of the church ſince the time of the new teſtament.

which was then ſhed, and of the deſolations of citties, yea, and of ſome whole Prouinces. For as the Church was then ſpread ouer all the World, ſo in all the kingdomes of the Earth this fury of perſecution was kindled. It was enough for any to confeſſe that they were Chriſtians, and they ſhould bee ſlaine by thouſands. Among other perſecutions made by *Hadrian* Emperour of *Rome*, in the ninth yeare of his Empire, hee cauſed ten thouſand Chriſtians to be crucified in *Armenia*, *Diocleſian* and *Maximinian* hauing enterpriſed to conſtraine the Chriſtians, by all manner of Torments and cruelties, to renounce their Religion, and to Sacrifice to the Idols, they forced them after a faſhion ſo furious, that in the ſpace of ſeauenteen daies there were thirty thouſand put to death, and as many or more chained and carried to the mettalls, a torment reſembling after a ſort, the puniſhment of the Gallies at this day. In thoſe dayes ſuch cruelty was exerciſed at *Trenios* vpon the riuer *Moſel*, that the riuer was Red with

Henrie of Erford.

Oroſ. li. 7. chap. 25.

Vrſperg.

Vincent in his mirrour lib. 12. chap. 136.

the bloud of the Chriſtians being ſlain. The Booke intituled *Faſciculus temporum*, witneſſeth that the Chriſtians that were in *England*, were all put to death. *Euſe. li. 8. chap. 11.* To be ſhort, whole townes were burned with their Inhabitants, for the hatred of Chriſtian Religion.

As touching the varietie of the ſorts of Torments and cruelties, the Diuell ſurmounted himſelfe in deuiſing them: Some were cut in peeces: Some were tormented with ſtripes of rods euen to the bones: Some were caſt to the Lyons, to the Beares, and to the Tygers to be deuoured: Some were couered with Beaſts skinnes to be torne in peeces of Wolues and Dogs: Some were burned quicke: Some were broyled vpon gridirons: Some were crucified: Some had their bodies dropped on with burning pitch and boyling lead: Some were drawne vpon the Pauement of the ſtreetes: Some were daſhed againſt the ſtones: Some were tumbled downe headlong from high places, and into riuers: Some they ſmothered with ſmoak proceeding

ceeding from a ſmal fire: Some had their intrailes pearced with ſharpe ſtakes: Some were throwne into Lyme kils: Some were ſlaine with the ſtripes of ſtaues and lead: Some had ſharp reedes thruſt betweene their nayles and their fleſh: Some had red burning plates pút vnder their armepits: Some were ſcorched quick, and then ſprinckled with vineger, or powdred with ſalt: Some wer ſet vp quick vpon forks, and ſuffered to dye of hunger or thirſt. And thoſe that could eſcape into the deſarts and mountaines, eyther they dyed of hunger, or of thirſt, or of cold: or they were deuoured of wilde Beaſtes, or ſlaine of theeues, or carryed away ſlaues to the *Barbarians*. Now, although theſe examples ought to ſuffice to make vs vnderſtand what the condition of the Church hath alwayes beene, and ſo conſequentlie of the Children of God: we will yet notwithſtanding, ſet foorth ſome particular examples of thoſe that haue been the moſt excellent Seruants and Children of GOD. *Abel* hauing offered

Examples of particular mẽbers of ꝑ Church afflicted in the time of the old Teſtament

vnto GOD a more excellent Sacrifice than *Caine*, and ſo receiuing the teſtimonie that hee was iuſt, was miſchieuouſly and traiterouſly murthered by his brother. Among the Patriarches, let vs conſider the afflictions of *Iacob* beloued of GOD: After hee had beene long time in feare of the threatnings of his brother *Eſau*, at the laſt hee was conſtrained to forſake his fathers houſe: Beeing with *Laban* his Vncle, he ſerued him the ſpace of twentie yeeres, feeding his flockes, induring the colde of the night, and the heate of the day: In the meane time hee receiued ſo many iniuries at the hands of his Vncle, that hee reſolued with his Wiues, the Daughters of *Laban*, to ſteale away from him, and to depart without bidding him farewell. Hee being thus (as it were) fled, he was purſued of *Laban* prouoked to anger, and determining to vſe him violently, if God (as himſelfe confeſſeth) had not forbidden him. Hauing eſcaped his hand, hee fell into a new & horrible feare, for the comming

Gen. 4. Mala. 1, 2 Gen. 28. Gen. 31. Gen. 32.

and

and meeting of his brother *Esau*, fearing (as he sheweth by the prayer which he made to God) least he would slay both him, his Wiues and Children. His eldest Gen. 35
son committed adultrie, & that not with 22
a straunge woman, but with his fathers owne Concubine. His Daughter is rauished and defiled. His Children pro- Gen. 34.
phane circumcision, the sacred seale of the couenant of God, making it to serue to murther, as they did all the inhabitants of *Sichem*, who asked nothing of them but friendship. Gen. 35.

By this crueltie more than barbarous, they exposed their Father, themselues, and all their house, to manifest daunger of vtter rooting out by their neighbours, if GOD had not held them backe. His owne Children hauing sould their brother *Ioseph*, they made their father be- Gen. 37.
leeue that hee was deuoured of wilde beasts. Being pressed with famin, he sent his sonnes into *Ægipt* to get corne: where by *Simeon* being kept prisoner, Gen. 42.
he vnderstood that there was no hope of his deliuery, but in sending his yongest

ſonne *Beniamin*: which was, as it were, to take away his Soule. What manner of life then is this of the good Patriarch, but continuall anguiſhes and afflictions, as himſelfe confeſſeth, ſaying vnto *Pha-*
Gen. 47. 9. *raoh*, that the daves of his Pilgrimage were few and euill. Among the Prophets let vs take *Moyſes*, to whom GOD ſhewed himſelfe more familiar-
Exod. 2. ly When hee was yet a little Infant, hee was put forth & abandoned vnto death: beeing after come to the age of fortie
Act. 7. 25. yeares, and feeling that GOD had or-
Exod. 2. dayned him to deliuer his people of *Iſraell*, hee began to exerciſe his vocation in ſlaying the *Ægiptian*: whereupon he was conſtrained to forſake the Court of *Pharaoh*, and to flye. And withdrawing himſelfe into the Land of *Madian*, he ſerued *Iethro*, feeding his ſheepe the ſpace of fortie yeares: Hee, I ſay, that was taken for the Sonne of *Pharaohs* Daughter, that might haue enioyed the riches and pleaſures of *Ægipt*. Beeing after returned into *Ægipt* by the Commaundement of GOD, to deliuer the people

people of *Israel*, incontinently so soone as hee beegan to exercise his charge in speaking to *Pharaoh*, the *Israelites* being more afflicted than beefore, tooke occasion to murmur against him. Hauing conducted the people to the Red Sea, againe they rose against him with dangerous complaints. And finally, hauing retired themselues into the desart, he was in continuall trouble, anguish and torment, for the plaints and murmuring of the people, for the enuie of his owne brother and sister: but aboue all, for the vengeances that God executed vpon his people, and specially for their sins, as when they made the golden calfe: And this hauing continued the space of forty yeares, at the last he dyed in the desart without entring into the land of promise. Wee may to this purpose set downe many other notable examples, as of *Iob*, *Dauid*, and others. But as euery one may note their great and sundry Afflictions by the reading of the Sacred Histories, so it shall suffice to set foorth this which the Apostle writeth

Exod. 14.1

Nu. 12. 1.

Exo. 32. 19

Deu. 34.

to

Heb.11.35 to the *Hebrewes*, ſpeaking of diuers of the faithfull, and ſeruants of GOD: *Some* (ſaith hee) *were racked, and would not bee deliuered, to the end that they might obtaine a better reſurrection. Other were tryed with mockings and ſtripes: yea and by bands and impriſonment. They wer ſtoned, they were hewen aſunder, they were tempted, they were ſlaine with the Sword, they wandered vp and downe in ſheepes skinnes and in goates skinnes, being deſtitute, afflicted and tormented, of whom, the world was not worthy, wandring in Deſarts and in Mountaines, and in deepe pits and caues of the earth.* As touching the examples of the Children and ſeruants of God, which haue beene ſince the comming of Chriſt in the fleſh, hee alone may and ought to ſuffice, for as much as we muſt bee faſhioned like to his Image, and follow his ſteps.

Examples of the children & ſeruants of God afflicted vnder ꝑ new Teſtamẽt.

Now, this Prince of glorie making his entrance into this world, created and maintayned by him, found no place in the Inne, it pleaſed him to be borne

in

in a Stable, and to bee laide in a maun- Luke. 2.
ger in ſtead of a cradle. By and by after
Herod ſought to ſlay him: for the which
cauſe hee was carryed into *Ægipt* by Matth. 2.
Ioſeph and *Marie*. And what pouer-
ty (trow yee) indured hee there? Is he
returned into *Iudea*? there hee paſſed Mark 6.3.
his life vntill hee was thirtie yeeres old,
in the abiect and baſe eſtate of a Car-
penter: Did hee begin his charge? af- Matth. 4.
ter hee had faſted forty dayes and forty
nights, hee was hungry, and had not
whereof to eate in the Deſart. During
theſe forty dayes and forty nights, hee
was aſſailed of Sathan and tempted, and
finally indured thoſe three mighty aſ-
faults recited of the Euangeliſts. He ſuf- Luk. 9.58.
fered pouerty, not hauing one pillow to
reſt his head on, and liued by almes.

Hee was violently preſſed with in- Luk. 8.3.
iuries, beeing called Glutton, Drun-
karde, Deceiuer, and one poſſeſſed
with Diuels. Hee was carried violent- Mat. 11.
lie to the toppe of a mountaine to 19
throw him downe headlong. Hee was
betrayed of one of his owne Apoſtles: Mat. 27.

Hee 63

Ioh.7.20. Luk.4.29. Mar.26. & 27. Hee was taken Priſoner, Spet on, Buffeted, Beaten, Mocked, Scourged, crowned with Thornes. Hee was condempned to dye, and hanged vpon a Croſſe betweene two Theeues. And beſides theſe perſecutions and outward torments, what anguiſhes did hee feele, when he ſwet Bloud and Water for diſtreſſe and feare? When hee caſt his face vpon the earth, and when he cryed on the Croſſe, My God, my God, why haſt thou forſaken mee? Let vs adde Act.9.16 to this example, that of Saint *Paul*, that veſſell of Election. When hee was conuerted, Ieſus Chriſt ſaid vnto him, that hee would ſhew him what hee ſhould ſuffer for his name. And ſo it came to paſſe, as he himſelfe doth briefly recite, making compariſon of his owne perſon, with ſome of the falſe Apoſtles: Are they the miniſters of Chriſt? 2 Cor. 11. 23 *I am aboue them, in trauailes more aboundant, in ſtripes more than they, in priſons more, in deaths often. Of the Iewes I haue receiued* (ſaith he) *fiue times forty ſtripes ſauing one. I haue beene three times beaten with rods,*

once

once I was ſtoned, three times I haue ſuffered ſhipwrack: night and day haue I been in the deepe Sea, in iourneyes often, in perills of flouds, in perills of Theeues, in perills of mine owne Nation, in perills of the Gentiles, in perills in the Cittie, in perills in the Deſarts, in perills in the Sea, in perills among falſe Brethren, in Labour and Trauaile, in Watching often, in Hunger and in Thirſt, in Faſting often, in Cold and Nakedneſſe: beſides the things that happen to me without, there is that which combereth me euery day, euen the care that I haue of all the Churches. Now let vs apply theſe examples to our purpoſe.

When the Church is perſecuted, and the mumbers thereof afflicted, the fleſh calleth in doubt, whether we be the true Church and children of God or no. But what afflictions indure we, that the moſt excellent Seruaunts and Children of God haue not ſuffered beefore vs, as it appeareth by the examples here before alledged. And where is it that we finde, that troubles and the croſſe are markes of

The vſe of the afflicti ons of the Church, and of the members therof.

of the falſe Church, and of the Children of the World, and not rather the contrary, as it hath been ſhewed aboue? The people of *Iſrael* being ſo grieuouſlie afflicted in the Captiuitie of *Babylon*, and that for their ſinnes, God by *Eſay* calleth them his welbeloued ones, and his Elect: and proteſteth that hee can leſſe forget them, than the Mother her Childe. And that hee had them grauen in his hands, hauing them alwayes beefore his eyes. And ſpeaking of them to *Ezeckiell*, hee ſayth: *Thy Brethren, thy Brethren, the men of thy Kindred.* Hee contenteth not himſelfe to call them once his Brethren, but doubleth the word, ſaying: *Thy Brethren, thy Brethren*, and addeth, *men of thy kindred*, that hee ſhould not thincke, beecauſe they were in this miſerable condition, that they were caſt off of GOD, but that hee ſhould acknowledge them for his Brethren. In like manner, the holy Ghoſt ſpeaking of thoſe that were murthered and caſt to Wilde Beaſtes, calleth them the Seruants of God, and

Eſay. 41. 8. & 49. 25.

Ezech. 11. 15.

Pſal. 79. 2.

his

his faithful ones. The Apoſtle to the *Hebrewes*, ſpeaking of the Faithfull which were tormented and afflicted after ſundry manners, and cruelly put to death, ſaith: That the world was not worthy of them. It is as if hee ſhould ſay, that they being the welbeloued children of God, and brethren of Ieſus Chriſt, the world ful of abhominable people, was not worthy that they ſhould be conuerſant and be any more among them. And ſo far off was it, that S. *Paul* entred into doubt of himſelf for his troubles, that contrariwiſe he alledged them to prooue that he was a more excellent ſeruant of Chriſt, than the others, hauing endured more than they al. And if this ſentence pronounced by the father touching Ieſus Chriſt: This is my welbeloued ſonne in whom I am well pleaſed, be true, euen then when he ſwet bloud and water for diſtreſſe, and then when hee thought he was forſaken of God, ſo as being in this Hell, he continued ſtill the dearely beeloued Sonne of GOD: what occaſion haue we then, when wee are afflicted with our Head,

Heb. 11.38

2. Cor 11. 23

Mat. 17.5.

Luke. 9.32

to

to doubt of our adoption? Let vs ſet before vs the great number of faithfull which were before the throne,& in the preſence of the Lambe, clothed with long white robes, holding Palmes of victorie in their hands: and let vs vnderſtand by the teſtimony of the holy Ghoſt, who they bee. Theſe are they
Reu. 7.9. (ſaith hee) which are come from great tribulation,and haue waſhed their long robes,and haue made them white in the bloud of the Lambe. Therefore are they before the Throne of God, and ſerue him day and night in his Temple. And he which ſitteth vpon the Throne will ouerſhadow them; they ſhall neither haue Thirſt nor Hunger,and the Sun ſhal beate vpon them no more,neither any heat:for the Lambe which is in the midſt of the Throne ſhall gouerne them, and leade them to the fountaines of liuing waters, and God ſhall wipe away all teares from their eyes. When S. *Peter* exhorted his Diſciples to con-
1 Pet.5.9. ſtancy,ſaying: That they know wel, that the ſame afflictions were accompliſhed

in

in the company of their brethren which were in the world. And when Ieſus Chriſt ſaid to his Apoſtles: *Ye are happie when you ſuffer iniuries and reproches, for ſo haue they perſecuted the Prophets which were before you.* The intention neither of Chriſt nor of Saint *Peter* was to ſet before them the comfort of miſerable perſons, as it is ſayde, to haue companions in their miſeries, but rather to ſhew them, that the afflictions which they endured were proper to the ſeruants and Children of God, and that therefore they ought to comfort themſelues, being honoured with the Liuerie of their other brethren and members of Chriſt, yea, the moſt excellent ſeruants of GOD, as the Prophets were. And indeede ſeeing thoſe whom God had foreknowne, thoſe hee hath Predeſtinate to bee faſhioned like vnto the Image of Chriſt. Let vs not doubt (for ſo Saint *Paul* ſaith) that it is a true ſaying, that if wee dye with him, wee ſhall liue alſo with him, and if wee ſuffer with him, we ſhall alſo raigne with him. Let

Mat. 5. 12.

Ro. 8 28.

2 Tim. 2. 11

vs remember the ſaying of Chriſt to his
Ioh.15.20 Apoſtles: *The ſeruant is not aboue his Maſter, If they haue perſecuted mee, they will alſo perſecute you, If the world hate you, know that they haue hated mee before you.* And this ſhould bee a thing mon-
Ioh.15.18. ſtrous to ſee, vnder a head crowned with thornes, members handled delicatelie. Shall wee doubt then of our adoption, being called vnto the ſame condition which the welbeloued Sonne of GOD tooke vpon him going to the inioying of his glory? Will wee refuſe to follow him aſcending vp by the croſſe into his Kingdom? He hath ſuffred (ſaith S. *Pe.*)
1 Pet.2.21 leauing vs an example that wee ſhould follow his ſteps. Let vs not then think
1 Pet.4.12 it ſtrange, as hee ſaith in another place, when wee are as in a furnace, for our tryall, as if an vnwonted thing had come vnto vs. But rather in as much as wee communicate with the afflictions of Chriſt; Let vs reioyce, that when his glory ſhall appeare, we alſo may reioyce with gladneſſe.

Now let vs vnderſtand how he addeth, that

that ſuffering iniury for Chriſts ſake, we are happie, foraſmuch as the ſpirit of God which is the ſpirit of glory reſteth in vs, & ỹ feeling which we haue, cauſeth vs to glorifie him, though of the blinde world he is euill ſpoken of. Seeing then the heauenly father hath vouchſafed vs ſuch loue, that we are called the Sons of God, although the world perſecute vs, becauſe it knoweth neither the Father, nor vs: Let vs ſay boldly with S *Iohn*, we are now the children of God: And although it doth not yet appeare what we ſhall be, yet we know (as he alſo addeth) that when Chriſt ſhall appeare, we ſhall be like vnto him, for we ſhall ſee him as he is. Let vs bee contented to bee dead in this world, & to haue our life hid with Chriſt in God, being aſſured that when Chriſt our life ſhall appeare, wee ſhall alſo appeare in glory. If the Diuell will gather of our afflictions, that we are not the Children of God; let vs ſay boldlie that he is a lyar, or let him firſt plucke out of the ranke of God his Children, the Martirs, the Apoſtles, the Prophets,

1 Ioh. 3. 1

Col. 3. 3.

and other of the beſt and moſt approued children and ſeruants of God, which haue beene afflicted as well as wee, and more than wee: Euen the holy Virgin and Chriſt himſelfe. But rather ſeeing that wee beare their Liuerie, let vs acknowledge our ſelues the Children of God with them, and let vs ſay (with a holy reſolution) with Sainr *Paule*, that

Rom.8.38 *there is neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, which can ſeperate vs from the loue of God, which hee beareth vs in Ieſus Chriſt our Lord.*

That the faithfull haue the common afflictions of the children of Adam, *becauſe of the excellent fruites of them, teſtimonies of their adoption, and of the loue of God toward them.*

CAP.

CAP. 9.

TO be yet better confirmed in this truth, let vs now consider how the Afflictions themselues, euen those that are common to the Children of *Adam*, serue for our profite and Saluation. First, for as much as the reliques of sin abide still, euen in the most perfect in this life, which maketh them hardened in their faults, and inclined to offend God: We haue need of helps, to bee waked, to bee humbled, and drawne from our sins to keepe vs in the time to come, and so to dispose vs to a perfect obedience, holy & acceptable vnto God. And to this end tend the Afflictions of the children of God, which for this cause are called chasticements, corrections, & medicines of our soules. The children of *Iacob* hauing committed a detestable crime in selling their brother *Ioseph* but they neuer thought of it, vntil that being in *Ægipt* pressed with reproches and imprisonment, they called to mind their

1. Fruit to awake vs out of our sinnes.

Gen. 42. 21

ſinne, ſaying one to the other, ſurely we haue ſinned againſt our brother: for we ſaw the anguiſh of his ſoule, when he beſought vs, and we would not heare him, and therefore is this trouble hapned vnto vs. *Manaſſes* king of *Iuda* hauing ſet vp Idolatry againe, perſecuted thoſe that
2. Chro. 33 would purely ſerue the Lord, ſo as *Ieruſalem* was full of bloud, and hauing ſhut his eares to the admonitions of the Lord, at the laſt was taken by the army of the king of the *Aſſyrians*, bound with manacles, fettered in chaines, and carryed priſoner into *Babilon*. Then, being in affliction, hee was exceedingly humbled before God, hee prayed to the Lord, and was heard, and carried back vnto *Ieruſalem*. Then he pulled downe all Idolatry, reformed the ſeruice of God, and commanded *Iuda* to ſerue the Lord the god of *Iſrael*. Yea, the poore Pagan marriners, of whom, the hiſtory of *Ionas* maketh mention, ſeeing the continuance of the Tempeſt, concluded to caſt lots to know who was the cauſe of this affliction; and God making it to appeare that

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it was the ſinne of *Ionas*, thereof is come a common prouerb in a dangerous tempeſt; that there is ſome *Ionas* in the ſhip. Ion. 1. 7.

And this proceedeth of a feeling & apprehenſion of the prouidence & iuſtice of God: this little ſparke yet ſtill remaining in man of the Image of God, wherby we think, that it is he that afflicteth, that he is iuſt, & doth nothing but iuſtly, and ſo, that afflictions, are corrections of our ſinnes. Therfore *Ieremy* iuſtly reproueth the blockiſhneſſe of the people of *Iſrael* in this, that being afflicted, no man ſaid what haue I done? See now why God, to make vs more liuely feele his iudgements, & to the intent to wake vs vp, and to conuert vs vnto him, ſendeth vs oftentimes afflictions, which after a ſort anſwer, and haue ſome conformitie to our ſins. As for example, *Ezechias* King of *Iuda* ſinned by ambition or vaine confidence, in ſhewing all his Treaſures to the Embaſſadours of the King of *Babel*: and God told him by the Prophet *Eſay*, that all his Treaſures ſhould be tranſported into *Babel*. *Danid* Iere. 8. 6. Eſay. 39.

2. Sam. 11. offended God in committing adultery,
2. Sam. 13 and putting to death *Uriah*, and God
chaſtiſed him in this, that *Amnon* his
ſonne defiled his ſiſter *Thamar*; and that
2. Sam *Amnon* was ſlaine by his brother *Abſo-*
22 *lom*, that *Abſolom* lay publikely with his
2. Sam. 12. 11. Fathers Concubines, according to that
which god had ſaid vnto him, Thou haſt
done it in ſecret, and I will doe it in the
2. Sam. 12 ſight of all the people. The child borne
10 in adultery dyed, and he was threatned,
that the ſwor[illegible] ſhould not depart from
2. Fruit, amendmēt of life and firſt in works. his houſe. Now as the afflictions bring vs to the feeling of our ſins, to wake vs vp, and to humble vs; ſo therof riſeth the reſolutions and proteſtations to fall into them no more, but to amend them. And this is it that is ſeene in thoſe that by Tempeſt of Sea, or ſome grieuous diſeaſe, are in manifeſt danger of death. They examine their Conſcience, their Sinnes and Infirmities then come beefore them: they aske pardon, and make proteſtations to liue better in time to come. The ſame alſo we ſee in children that are beaten of their fathers. This is

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it which the Apoſtle to the *Hebrewes* teacheth vs ſaying, that no chaſtiſement for the time ſeemeth pleaſant, but grieuous: but after it bringeth the peaceable fruits of righteouſneſſe. And before he had ſaid, That God chaſtiſeth vs for our profit, that wee might be pertakers of his holineſſe. The goodneſſe of God (ſaith Saint *Auguſtine*) is angry with his children in this world, that hee may not be angry with them in the life to come: and by his mercy he vſeth ſome temporall ſeueritie, to exempt them from euerlaſting vengeance. According vnto this, S. *Bernard* made this prayer vnto God; Lord burne and cut me in this temporall life, that thou maiſt bee mercifull to me in the life that is euerlaſting. And it is the ſame that S. *Paul* teacheth, ſaying; When we are iudged and afflicted, wee are nurtured of the Lord, that we might not bee condemned with the World. And to this purpoſe *Dauid* proteſteth, that before hee was afflicted hee went wrong: but now (ſaith he) I keepe thy commandements. Againe, It was good for

Heb. 12. 11

Proſper in ſen. ex Aug. 5.

1 Cor. 12. 32

Pſ. 119. 67

Pſ.119.71 for me that I was afflicted, that I might keepe thy ſtatutes. Medicines are giuen eyther to heale Diſeaſes, or to preuent them, and therefore are very requiſit for the health and life of man. Now what be theſe Afflictions, but Medicines of our ſoules? as alſo ſaint *Auguſtine* ſaith. This which thou ſo lamenteſt, is thy medicine, and not thy Puniſhment. As in a houſe where there are many Children, the rod is neceſſary: and as in a citie ſubiect to diuers diſeaſes, & where there is an euill ayre, Phiſitions are needfull: ſo in the houſe of God, wher there are many Children inclined to euill, the rod is many times more neceſſary then bread; and in ſuch an Hoſpitall full of Diſeaſes and ſores, as the Church is (for out of it they are dead) it is a great fault if there be not Phiſitions and Surgeons to heale the corruptions of our ſoules, & to keep vs from offending God, & from falling into death. Many accuſtomed to delicat meats, haue their mouths out of taſt; and after falling ſick, they take bitter drinks to recouer againe the health of their bodies:

bodies: let vs chearfully do the ſame for the health of our Soules. And indeede, behold the difference betweene a mad man, and one that is ſick of a corporall diſeaſe; The mad man is angry with the Phiſition, chaſeth him away, and throweth away the Medicine: but the other ſendeth for a Phiſition, taketh drinck at his hand, thanketh him, yea and giueth him a reward: So when God the ſoueraigne Phiſition of our Soules, viſiteth vs, and giueth vs wholeſome medicines, let vs not be like mad men reiecting the hand of God, but receiuing the Medicine, let vs giue him thankes and bleſſe him, after the example of *Iob*. Furthermore, howſoeuer the goods and other commodities of this Life ought to bee helps to lift vp our hearts to the ſpring from whence they come, that is, to the goodneſſe and power of God to prayſe him: our corruption and affection to the World doth turne them quite contrary to thornes and hinderances ſo as God oftentimes cutteth them off, or taketh them away, or mingleth them with afflictions

3 In words & affectiō of hart.

afflictions, to turne vs from euill, to draw vs vnto him, and the better to diſpoſe vs to his ſeruice. Experience ſhewes, that in bankets & feaſts men talk of the world: but where ſickneſſe, death and burials are, they talk of euerlaſting life. It is alſo ſeene that riches lift vs vp in pride and inſolency, and that pouerty bringeth vs downe and humbleth vs: that in proſperitie we triumph, and feele not the force of the ſpirituall inſtructions and teachings: but being afflicted with ſicknes or any other way, then we are godly people, we confeſſe that al fleſh is but graſſe, and that we haue here no abiding cittie. To be ſhort, our infirmities tending vnto death, make vs to lift vp our vnderſtanding and affections to a better life. Then God who is good, and doing well vnto men, who taketh not pleaſure in our euils, afflicteth vs not, but to wake vs the better, & to ſanctifie vs in his obedience, purifying our affections, and by the ſorrows of troubles maketh vs to abhorre our corruptions, the very cauſe of them. He doth as the good keeper of a vine,

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who cutteth his vine, that it may beare more and better fruite, not ſuffring it to grow wilde, in leauing too many boughs on it. And as wee cut the wings of hens and other Birdes, that they ſhould not flie away & be loſt: ſo God cutteth off from vs the commodities of the fleſh to keepe vs downe, that we lift not vp and deſtroy our ſelues with vain confidence and pride. We ſee alſo that the corn ſhut within the chaffe commeth not foorth, if the eare be not beaten: and that it tarrieth ſtil in the chaffe if it be not fanned. The like hapneth to the childrē of God if they be not beaten and fanned by tribulations, to be ſeperated from the chaff of the world, & the pleaſures & impediments that bee in it. The Prophet *Oſeas* when hee would ſhew how God would turne away his people from following Idolatry. I will hedge (ſaith he) thy way with thornes: wherein he giueth vs to vnderſtand, that as the beaſts that go by the way and ſee on the ſide of them faire fields, aſſaying to go to thē, & running vpon the hedges of thornes, if they feele the

Iohn. 15.

Hoſ. 2. 6.

the ſharp pricks, they go back & return into the way: So, when the children of God go out of the right way to heauen, to go to the fields of this world & of the fleſh, God maketh them to come vpon the thorns of afflictions, to the end that by their prickings they may turne back againe. When a Mother willing to weane her child ſhal ſay vnto him night & day, my childe it is time to weane thee, thou art growne great inough, and I am with child, my milke is corrupt, it will make thee ſick; yet hee is ſo fond of the breaſt that he cannot forſake it: but if the Mother put wormwoode or muſtard vpon the breſt, the child ſucking it and feeling the bitternes, he quite forſaketh it without ſucking any more. Euen ſo, though the preachers preach vnto vs, and exhort vs to forſake the corrupt Milke of the world & the fleſh, yet we ſeem deafe ſtill and are alwaies backward, vntill god put vpon theſe curſed teates the muſtard & wormwood of afflictions to weane vs.

We haue alſo of our owne nature too much confidence in our ſelues, and in humane

humane meanes, ſo as we know not what it is to hope in God againſt hope, and to truſt to him without gage in the hand. So the riches, eſtates, traffiques, the leaning vpon men, on the Husband to the Wife, on the Father to the Children, on the good Prince to the ſubiects, are vnto vs as vailes, that keepe downe our ſight vpon the earth, and as ſtaues for vs to leane vpon. Now, our God taking away theſe vailes and carnall leaning ſtockes, maketh vs feele the weakeneſſe of our Faith to humble vs, and to conſtrain vs to looke vnto him with a pure eye, to cleaue vnto him alone, and wholy to depend vpon him. According to that Saint *Paul* ſaith, That hee had receiued the ſentence of Death in himſelfe, that hee might haue no confidence in the fleſh, but in him that rayſeth vp againe the dead. This is it alſo which Saint *Peter* teacheth by the ſimilitude which hee propoſeth in the firſt chapter of his firſt Epiſtle and the ſeauenth verſe, comparing the afflictions to fire, & faith to the gold, for as Gold is put into the fining pot

3. Inconfidence.

2 Cor. 1. 9

pot and furnace, not to conſume it, but to try and purifie it: ſo our Faith is tryed and purified in the fire of tribulation. For as it hapneth to him that is quiet and at eaſe, that he falleth ſoone a ſleep, and hauing an Apple or any other thing in his hand, it falleth, or is eaſely taken from him: ſo the eaſe of the fleſh bringeth vs a ſleepe in the world, and cauſeth vs to leeſe the ſpirituall good things, and to ſuffer them to fall to the ground. On the contrary ſide, the more one forceth to take away a ſtaffe which I holde in my hand while I am awake: ſo much the faſter I ſhut it in, and hold it the harder, that it may not bee taken away from mee. Euen ſo the more the Diuell indeauoureth to take Faith from vs by tribulations, ſo much the more do we meditate on the promiſes of God to hold it faſt: and the more hee thruſteth at vs to ouerturne vs, ſo much the more ſtrongly wee leane vpon the ſtaffe of Faith, to ouercome his aſſaults. From hence alſo procedeth this excellent fruit of Inuocation of the name of GOD.

4. In Inuocation & prayers.

And

And ſurely in the time of Proſperitie, when wee are at our eaſe wee pray not ordinarily, but of cuſtome and for faſhion, but being preſſed with neceſsitie, being aſſailed on all ſides, finding no comfort in the earth, and feeling that we periſh if God doe not ſtrengthen, aide and deliuer vs: Then it is, that with all our hearts, wee crie vnto the Lord, that wee proteſt that he is our father and Sauiour, and that our truſt is in him: as the feeling of our diſeaſes is it that maketh vs runne to the Phiſition.

The hiſtorie of the Booke of Iudges, ſheweth by many examples, that the people of Iſraell beeing in peace grew corrupt, but after beeing afflicted they had recourſe to GOD, asking of him deliuerance. When God ſlew them (ſaith *Dauid*) then they ſought him, and turned themſelues, and roſe earely in the morning to ſeeke after God, and then they remembred that GOD was their rock, and that the high and mighty God was their Redeemer. I will go (ſaith the Lord by his Prophet *Oſee*) and returne Pſal. 18. 34. Oſe. 5. 15. & 7. 1.

to my place, vntill they confeſſe their fault, and ſeeke my face: They ſhall ſeeke me diligently in their trouble, ſaying: Come let vs returne vnto the Lord, for it is hee that hath ſpoyled vs, and he will heale vs, he hath ſtricken vs, and hee will cure vs. So long as the prodi-
Luk. 15. 11 gall Sonne had meanes, hee continued in his diſorders: but being brought to extreame pouertie, hee remembred his Fathers houſe, and returned vnto him.

5. In Patience and Hope. Furthermore, our Patience is prooued and augmented by troubles, as Saint *Paul* teacheth: and by the experience
Rom. 5. 3. of God his aſsiſtance, our hope groweth, in ſo much as making vs (in the time of need) to feele his goodneſſe, his power and his truth in ſtrengthening and ſuſtaining vs in aſſaults & conflicts, and in deliuering vs out of our afflictions: hee ſealeth in vs the aſſurance of
Ioel. 2. 32. this his promiſe, that whoſoeuer calleth vpon him ſhall bee ſaued. And hee that ſhall put his truſt in him, ſhall neuer bee
Ro. 10. 13. confounded. For this cauſe S. *Paul* teacheth vs to reioyce in our tribulations: adding

adding, *that Tribulation bringeth Patience, and Patience Experience, and Experience Hope.* And Saint *Iames* exhorteth vs to count Temptations for matter of great ioy, for as much as the tryall of our faith ingendreth patience. By the ſame meanes hee tryeth our obedience and faſhioneth vs. For when God intertaineth vs in proſperitie according to the fleſh, it is eaſie to ſubmit our ſelues to ſo ſweet handling, and to frame our ſelues according to his will, with acknowledgeing of his goodnes and loue towards vs. But when hee afflicteth vs with ſickneſſe, pouertie, reproch, and other calamities. Then to feele that hee loueth vs, to like this handling, ſubiect our ſelues to this his will: herein conſiſteth true obedience. Then hee afflicteth vs to trye vs and to faſhion vs in this obedience, in as much as working in vs his Children by his Spirit, hee maketh vs to commit our ſelues to his gouernement, to depend vpon him, and to ſuffer our ſelues to bee guided by his hand, offering our ſelues as a liuing Sacrifice,

Ro. 10, 11
Rom. 5. 3.
Iam. 1. 2.

6. In obedience, becauſe hee that afflicteth vs, is firſt our Creatour.

Rom. 12. 1

holy and acceptable vnto God, conſidering that it is reaſonable, that we being his, by right of creation and redemption, hee may diſpoſe of vs as it pleaſeth him. And herein there are two things to bee conſidered. Firſt, in as much as hee is our Creator, we ought to practiſe
Pſa.30.10 that which *Dauid* ſaith: *Lord I haue held my peace, and haue not opened my mouth, beecauſe it is thou that haſt done it:* ſhewing thereby, that whether hee tye vs to our bed by ſickneſſe, or bring vs to pouerty, or driuing vs from place to place, hee bring vs to many diſcommodities, or euen make vs to languiſh in priſon, or paſſe through the ſword, or fire, wee muſt thinke and ſay, Lord I holde my peace and will not murmure againſt thee: but render thee obedience, becauſe it is thou that haſt done it: for thou haſt all authoritie ouer me, in as much as I am thy Creature. And indeede if after the ſimilitude of a potter, who is able to make of the ſelfe ſame lumpe of earth, ſome veſſels of honour, and others of diſhonour, Saint *Paul* ſheweth

ſheweth, that God hath authoritie to chuſe ſome to Saluation, and to reiect others, ſo as they that are reiected to be damned eternally, haue no cauſe to reply or murmur: how much more ought we to hold our peace and obey, when he diſpoſeth that we ſhall bee afflicted but for a little time, and that in the body onely? But that in this obedience wee may feele indeed that we are happy, we muſt marke an other point: that hee which doth afflict vs, is not onely our creator, but alſo our redeemer: not onely God, but alſo our God and father. And that ſame aſſureth vs, that according to the loue that hee beareth vs, and according to his infinite Wiſedome, hee will diſpoſe nothing of vs, which ſhall not bee to his glory, and to our benefite and ſaluation. Rom. 9. 20

2. Becauſe he is our father and redeemer.

It is well knowne that Fathers and Mothers take no pleaſure to afflict their children & to make them to weep. And although they haue power to beate them, to appoint them their diet, and to put them abroad, eyther to ſchoole or to

ſerue ſome other, yet when they do this, men doe not onely confeſſe that they haue authoritie ſo to doe: but alſo euery one beleeueth, that it is for the benefit of the Children, whoſe dutie alſo it is to like well of it, and to render vnto them willing obedience. Now, properly GOD onely is our Father, as Ieſus
Mat.23.9. Chriſt ſayth: *Call yee no man Father vpon the earth: yee haue but one Father, which is in Heauen.* What iniurie then doe wee to this onely father, that wee being afflicted by his hand, after what manner ſo euer, doe not ſanctifie his name, conforming our ſelues to his Will, thinking and confeſsing, that all proceedeth from his goodneſſe and loue, to his glorie, and our benefite and Saluation? See how, in the Schoole of affliction, wee learne what it is properlie to obey GOD: and that is
Heb. 5.8. very neceſſary for vs. For, if Ieſus Chriſt being the Sonne, notwithſtanding learned obedience, by the things which hee ſuffered: how much more had wee neede to learne to ſubmit our hearts and

and our necks by afflictions, to the guiding of our God, as Children yeelding themselues peaceably to the gouernment of their father, saying with *Iob: The Lord hath giuen, the Lord hath taken, his name bee blessed:* And with *Dauid* persecuted of *Absolom*: If God say to me, thou pleasest me not, behold I am here, let him do vnto me whatsoeuer pleaseth him. And being ready to sacrifice our owne Children with our owne hands vnto GOD, when he shall command vs, as *Abraham* did in old time.

Iob. 1. 21.

2. Sam. 15. 16

Gen. 22.

To bee short, in following GOD, as the old Prouerb is, in what condition or estate soeuer it shall please him to call vs. If then affliction serue to awake vs out of Sinne, to humble vs, to correct the infinite Corruptions that are in vs, to pull vs from the World, to cleaue vnto GOD, and to draw our hearts from the Earth, to lift them vp to Heauen, to fashion vs in the Obedience of God, to giue vs increase in patience and Faith. To be short, to make vs so much the more feruently to pray vn-

Sen. de vita beata. cap. 15

to God; it reſteth that wee conclude, that indeed they proceede from the loue of God towards vs, and of the care that hee hath of our ſaluation, and ſo, that in afflicting vs, he ſheweth himſelfe indeed our Father: as the Apoſtle to the *He-*
Heb. 12. 6. *brewes* doth alſo teach vs, ſaying: That God chaſtiſeth thoſe whom he loueth, and correcteth euery Childe whom hee receiueth: *If you endure* (ſaith hee) *chaſticement, God offereth himſelfe vnto you, as vnto his children.* For what childe is it whom the Father doth not chaſtice? Then, if yee be not vnder chaſtiſement, whereof all are partakers, yee are baſtards and not ſonnes. Rods then are teſtimonies, that hee accounteth vs his lawfull children, and not baſtards. And nature it ſelfe teacheth it vs. For, if wee ſee two children ſtriue together, and a man comming by, taketh the one of them & beateth him, leauing the other, wee will iudge by and by that this man is the father of him that hee did beate, and that the other appertained not vnto him. And this is it that S. *Peter* meaneth,

ſaying,

ſaying: that iudgement beginneth at the houſe of God: ſhewing that they are his Children and houſehould ſeruants, which are afflicted in this life. The which thing a good ancient father did thinke and well expreſſe, calling his afflictions, bitter arrowes ſhot from a ſweet and amiable hand. Therefore as when wee ſee the Carpenters ſtrike with their hatchets vpon a peece of wod to pare it, or plane it: and Maſons to poliſh ſtones with the ſtrokes of an hammer; we gather that theſe are ſtones and timber, which the Maſter would imploy to ſome building: Euen ſo let vs conclude of our ſelues, that if God lift vp vpon vs the hatchets & hammers of afflictions to polliſh vs: It is a manifeſt and ſure teſtimonie, that hee hath choſen vs to put in the building of his Temple. And that ſo, wee are his children both welbeloued and happie. 1 Pet. 4. 17

Grego. Nazian.

But let vs paſſe to another conſideration of ſingular comfort.

Of

Of the afflictions for the name of Christ, and of their fruits.

CAP. 10.

TRue it is that God being iuſt, doth neuer afflict vs vniuſtly, which thing we ought alwaies to thinke and confeſſe, to humble our ſelues, and to giue glory vnto God. Neuertheleſſe God doth not alwaies take occaſion of our ſinnes to puniſh vs, but oftentimes hee ſheweth this fauour to his Children to diſpoſe that the cauſe and title of their afflictions ſhould bee honourable, calling them perſecutions and ſufferings for righteouſneſſe ſake, for the Goſpell, for the Church, for the name of our Lord Ieſus Chriſt, and for the loue of God. And this commeth when wee are perſecuted of men, becauſe wee will not approue iniquitie, or falſe doctrine, nor defile our ſelues with Idolatries

Mat. 5. 10. Mar. 10. 29 Col. 1. 24. Mat. 5. 11. Rom. 8. 35

What are the afflictions for Chriſt.

Idolatries and Superſtitions, but ſerue God purely and holily according to his word. To be ſhort, when wee will liue in the feare of God in Ieſus Chriſt, as S. *Paul* ſpeaketh, who ſpeaking of theſe afflictions ſaith: To you it is giuen of God not only to beleeue, but alſo to ſuffer for his name: wherein hee ſheweth, that ſuch afflictions are the gifts of God proceeding from good will and loue towards vs: And ſee why Ieſus Chriſt ſaid, *Bleſſed are they which are perſecuted for righteouſneſſe ſake*: Alſo *Bleſſed are you when men ſhall reuile you, and perſecute you, and ſpeake all manner of euill againſt you, lying of you for my ſake: reioyce yee, and bee glad.* Wherevnto Saint *Peter* agreeth, ſaying: *If yee ſuffer wrong for the name of Ieſus Chriſt, yee are happie.*

2 Tim 3.12
Phil.1.29.
They that ſuffer for Chriſt are happie.

1. By the teſtimony of the word of God.
Mat.5.10:
1 Pet 4.14

Now, if wee haue no other foundation then the onely teſtimonie of Ieſus Chriſt to aſſure vs, that being perſecuted for his name, God loueth vs, and will make vs bleſſed, were it not an vntollerable impudencie for the Diuell, and an incredulitie inexcuſable for vs, to

to call that in doubt which hee, who is the Truth it ſelfe, doth affirme? Notwithſtanding, to the end that wee may the more liuely feele this Felicitie then when wee are perſecuted for his name: let vs conſider the Reaſons which the holy Ghoſt giueth vs. Firſt, when Ieſus Chriſt had ſaid: *Bleſſed are they which ſuffer for righteouſneſſe ſake:* he addeth as a reaſon: *For theirs is the Kingdome of Heauen.*

2. For the promiſes. 1. Of the kingdome of heauen

Mat. 5. 10.

They that through zeale and charitie imploy themſelues to maintaine the Innocency and right of another, and aboue all the Truth of GOD, incurre ordinarily the hatred of the World, lifting vp it ſelfe againſt them to bring them to ruine. But let thē comfort themſelues: for what can they leeſe, ſeeing the Kingdome of Heauen is theirs, and cannot bee taken from them? Yea, farther, ſeeing theſe Perſecutions aſſure them, and prepare them to come thether, Ieſus Chriſt addeth that wee are bleſſed, and that wee ought to skip for ioy when any iniurie is offered vs,

Mat. 5. 12.

eyther

either in word or deed, lying on vs for his names ſake. For your reward (ſaith hee) is great in heauen. Note that hee ſaith in heauen: for it ſhall be ſpecially in the life to come, that we ſhall receiue it. Yet notwithſtanding, in another place hee promiſeth recompence in this preſent life. For mark what he ſpeaketh to his Apoſtles: *Verely I ſay vnto you, that there is none that ſhall forſake Houſe, or Brethren, or Siſters, Fathers, Mothers, or Wife, or Children, or Lands, for the loue of mee, and of the Goſpell, which ſhall not now in this World receiue an hundred folde as much, Houſes, Brethren, Siſters, Fathers, Mothers, Children and Lands with perſecution, and in the world to come life euerlaſting.*

2 For the reward.

1 In this life. Mar. 10. 29

Now, the purpoſe of Ieſus Chriſt is to teach vs, that when by perſecution it ſhall happen that wee ſhall bee conſtrayned to forſake Father, Mother, Brothers, Siſters, and Lands, he will giue vnto vs, in that poore, vile and baſe eſtate cauſed through perſecution, more ioy, contentment and happineſſe, than if wee

wee had recouered an hundred fathers for one, and an hundred times as much Lands and Poſſeſsions, as was taken from vs. And experience maketh the Faithfull to feele the truth of this promiſe. And we ſhould feele it much more aboundantly, if the mouth of our Faith were greater. But yet in this weakneſſe of Faith doe we not know, that the wicked in their aboundance are poore, and we in our pouertie are rich? Their couetouſneſſe is inſatiable, and like vnto fire, which, the more wood you put on, the greater it is. As for vs, we finde contentment and reſt in the prouidence of God, which neuer forſook thoſe that put their truſt in him.

1. King. 17 In the time of *Eliah*, many had greater ſtore of foode than the widdow of *Sarepta*, vnto whom hee was ſent: but ſhee hauing the Bleſsing of the Lord, that the Oyle fayled not in the Cruſe, nor the Flowre in the Barrell, ſhee had more then the richeſt in the Countrie: As hee that hath a Spring of running water in his houſe, may ſay, that hee is more

more assured, and hath more plenty of water, then he that hath it in a Cesterne, and that all broken. Besides, this great happinesse that wee feele our selues to be the Children of God, that being pilgrimes in this world, the end of our voyage is to come to heauen, which also we see open, and Iesus Christ reaching out his hands vnto vs to gather vs into his glory, giueth vs more contentment without comparison, in eating of bread, and drincking of water, then the vnfaithfull haue in all delicates, hauing nothing in their hearts but the world and the earth; and liuing or rather languishing in continuall feare to bee sodainely depriued of all that, wherein they set their whole felicitie.

This is it which *Dauid* noteth, saying: *A little that the Righteous hath is more worth, than the great aboundance of the Wicked.* Yea, the verie ordinarie Experience teacheth vs, that GOD prouideth for our Necessities both more aboundantly, then euer wee looked for, and also by such meanes Psal. 37. 16

as

as wee neuer thought, accompliſhing in his children perſecuted, that which ſaint
1 Tim. 4, 8 *Paul* ſaith: That godlines hath the promiſe of this preſent life, and of the life to come. If then (as it is ſaide) the contented be rich, & that it is not the aboundaunce which giueth this contentment, but the feeling that we are the children of a Father that is Almightie, which loueth vs with a loue incomprehenſible, in his beloued Sonne, who hath taken vpon him to make vs happie. It muſt needs follow, that euen in this life wee recouer an hundred times as much as we haue loſt through perſecution. And who is hee that can doubt if he carefullie meditate this ſentence of Saint *Paul*?
Rom. 8, 31 *Hee that hath loued vs ſo much, as hee gaue his owne and onely Sonne vnto the death for vs, much more ſhall hee giue vs all other things with him.* And indeede, ſeeing wee are the Members and Brethren of him, whom God hath appointed the vniuerſall Heyre of all things: let vs not doubt but that all things are ours.

As

As alſo the goods of the houſe apertaineth to Pupils, although the Tutar gouern it, and giueth it them by portion: and that which is more, hee ſhall ſometimes appoint to euery one his Diet, according to that which by the counſell of the Phiſition ſhall be thought fit. And indeede if wee ſeeke firſt the kingdome of God and his righteouſneſſe, Let vs not doubt, following the promiſe of Ieſus Chriſt, but that all other things ſhall be added In the meane time we muſt eſpecially lift vp our vnderſtanding to the reward promiſed in the life euerlaſting. For true it is, that beſides this contentment whereof we haue ſpoken: God (to ſhew that it hapneth not for lacke of power to enrich his Children, that pouerty and other afflictions do often follow and accompanie the profeſsion of the goſpell) doth oftentimes diſpoſe, that they which haue forſaken father, mother and their worldly goods for the name of Ieſus Chriſt, finde afterwards many, which ſerue them for fathers and mothers, & obtain after greater poſſeſsions Mat. 6. 33

in following the Goſpell, than they had before. Alwayes this is not the purpoſe of Chriſt to haue vs to reſt vpon ſo bare recompence, as to giue vs goods which are common to the wicked and the infidels. S. *Paul* propoſeth to the bondſlaues of men, for recompence of their faithfull ſeruice, the inheritance of Heauen. The children then of the houſe of God, ſhold do themſelues great wrong, to looke for at the hands of a Father, ſo mightie, ſo rich, and ſo liberall, earthly and tranſitorie riches, and other commodities of the fleſh. Hee eſteemeth it not agreeable to his greatneſſe, nor to the anguiſhes and trauailes of thoſe, which haue forſaken father, mother, their goods and their life for his ſeruice, to giue them things ſo vaine: to the ende that they ſhould not ſet their minds theron, thinking that their Felicitie lay in them. The Maſter of an houſe, who keepeth his inheritance for his Sonne, doth not thinke that he doth any thing for him to cloth him with the liuery of his ſeruants: as alſo when any one ſhall be receiued for a

Col. 3. 24.

Prince

prince into any country, he may wel caſt ſome peeces of gold or ſilver, amongeſt the people to ſhew his liberalitie but the honors and dignities are diſtributed among his fauourits, God will not feaſt our bodies with the ſeruice of our ſoules. He is liberall and iuſt, and therefore will recompence ſpiritual conflicts, with ſpirituall crownes, and accept our labours, not according to the vilenes of our harts, but according to the dignity of his greatneſſe: ſeeing alſo, that he crowneth not in vs, our works but properly his owne. Of one and the ſelfeſame ſeruice, there is one recompence of a King, and another of a Merchant; ſo as when wee would content our ſelues with earthly goods, God might anſwer with better reaſon than (in old time) *Alexander* the great, that it were enough in regard of vs that ſhould receiue it, but not in regard of him that ſhould giue it vs. They that know the vanitie of worldly things, haue no Contentation but in Heauenlie things, yea, and will ſay with Saint *Auguſtine*, Lord, if thou ſhouldeſt giue

Auguſt.

Manuel Aug. chap. 3.

mee all that thou haſt created in the world, that ſhould not ſuffice thy ſeruant, except thou gaue mee thy ſelfe. As alſo he ſaith in another place, All aboundance, which is not my God, is to me ſcarcitie. We muſt then ſet before vs the reward promiſed in the eternall life, wherewith (without all doubt) *Moſes* was liuely touched in his hart, when hee refuſed to be called the Son of *Pharaohs* daughter, chooſing rather to be afflicted with the people of God, than to enioy for a ſmall ſeaſon, the pleaſures of ſinne, eſteeming the reproch of Chriſt greater riches than all the treaſures of *Ægipt*. For (ſaith the Apoſtle) he had reſpect to the reward, which alſo he receiued, not in this preſent life, wherin he was afflicted vntill death; but in heauen, whether he lifting vp his eyes, feared not the fury of the king, but held faſt, as if he ſaw him, that is inuiſible. The ſame Apoſtle writing to the *Hebrewes* that beleeued, ſheweth very well, that they alſo did vnderſtand this reward For he beareth them witneſſe, that they had taken ioyfully

2. In the life to come.

He. 10. 34.

ioyfullie the ſpoyling of their goods, knowing, that they had a better riches in heauen which abideth for euer. Wherin alſo he confirmeth them, adding this exhortation: Then caſt not off your confidence, which hath great reward. Now although, as touching our ſelues, we can not comprehend what their reward ſhal bee, yet ought we certainly to beleeue it, that it is moſt certaine, becauſe Ieſus Chriſt hath promiſed it; and moſt excellent: ſeeing that S. *Paul* affirmeth, that the ſuffrings of this preſent life are not worthy of the glory to come, which ſhal be reuealed in vs. As alſo he ſaith in another place: *That our tranſitory afflictions which endure but a ſmall time, and are gone in a moment, ſhall bring forth in vs an eternall waight of glory meruailous excellent.* And to giue ſome taſt in waighting for the full reuelation, and inioying of it, let vs note in this laſt ſentence of S. *Paul*, the compariſon that he maketh of our afflictions that are ſwift, and paſſing in a moment, and the eternall waight of glorie meruailous excellent, which they

The fruit in the life to come incomprehenſible: firſt, for the greatneſſe. Rom. 8, 18

1 Cor. 4. 17

bring forth. For true it is, that our outward man decayeth, as he ſaid, meaning therby the loſſe of health, of riches, honors, friendſhips, aliances, and other ſuch aides, and commodities of this life, and the life it ſelfe; but in the meane time the inward man is renued euery day, by an happy & excellent change, in goods and honours that are ſpirituall, heauenly, and eternall. And indeed what is all that which we ſuffer and looſe here for Ieſus Chriſt, in reſpect of that infinite and incomprehenſible good things, which wee ſhall recouer in heauen, whereof alſo we haue a feeling in this preſent life? Are we conſtrained to forſake a fleſhly father? Behold the heauenly father which offereth himſelf at hand, who alone properly is our father, as is ſaid before. What
Iohn. 9. loſt the man borne blind being caſt out of the Synagogue, and refuſed of the Scribes and Phariſies, when Ieſus Chriſt met him and receiued him? If any ſpoile our worldly goods, God offereth vs the kingdome of heauen. If the earth will not beare vs, the heauens open to receiue

vs.

vs, If the people of the world driue vs away; the Angels offer their preſence, acknowledgeing vs their companions in glory: If men curſe vs, thoſe words are but winde; and God in the meane time doth bleſſe vs, & turneth euen the curſes of our enimies into bleſsings, as *Dauid* ſpeaketh. If we be thruſt out of our offices or dignities, Ieſus Chriſt giueth vs things more excellēt, making vs kings & priests to God his father: If our parents diſdaine vs, & will not know vs, Chriſt is not aſhamed to auow vs and call vs his brethren. If we be depriued of the ſucceſſion & inheritance of our parēts, Chriſt acknowledgeth vs the heires of God his father, & fellow heires wirh him. Do any make vs weep for ſorrow? Chriſt preſenteth himſelfe to wipe away our tears, and to turn our ſorrows into perfect ioy. Are we not receiued into any towne to be an inhabitant ther? God giueth vs freedom in heauen, to dwel in that heauenly *Ieruſalem*, the ſtreets wherof are paued with fine gold, the wals are made of precious ſtones, the gates are pearles, wherof the

2. Sam. 12. 16

Reue. 1. 6.

Heb. 2. 12.

Son of God is the temple & the ſun. Are we put to death? it is to enter into a better life, full of ioy and glory. And indeed let vs conſider here the wonderful goodnes of God. As he knoweth that we are too much tyed to goods, dignities, and other commodities of the fleſh, that in ſted of willingly laying vp our Treaſure in heauen, we lay it vp in earth: he ſo diſpoſeth that we ſhal be perſecuted for his name, & doth therin, as a good & faithfull Tutor, who taking the mony of his pupill, putteth it out to profit, or buieth for him good rents with it. And herevnto tendeth that which *Dauid* ſayeth:

Pſal. 56. 9. Thou haſt numbred my fleetings, doe then put my tears in thy bottle, are they not noted in thy regiſter? This being true, how much more will hee put the drops of bloud which wee ſhed for his name into his barrel, and in his Regiſter the reproches, the flittings, the loſſes of Father, Mother, Lands and other goods, the impriſonmēts, the other afflictions; and aboue all, the deaths which we indure for his ſeruice and glory? As alſo

it

it is written, *Right deare in the ſight of God is the death of his ſaints.* And to what end ſerue theſe regiſters? They ſhall be laid before, not onely the perſecutors, to make them feele ſo much the more horrible iudgement and vengeance: but eſpecially before vs, to make vs feele an incomprehenſible increaſe of glory and of ioy, in ſhewing vs what we haue ſuffered for his name, and in accepting vs before his Angels But let vs now conſider how afflictions are of ſmall continuance, and paſsing away as in a moment, in reſpect of the weight of the eternal glory which they bring. And firſt let vs ſay boldly, that our troubles are ſhort, becauſe our dayes are ſhort; and that the glory is of long cõtinuance, becauſe ther ſhal be no end of it. But for the better vnderſtanding of the ſhortnes of our afflictions, we muſt conſider according to the inſtruction of S. *Paul*, the things inuiſible, that are eternall. For in reſpect of them, wee ſhall finde, that the viſible things which concerne this life, are temporal, that is to ſay, during a little time. The Patriarch *Iacob*

Pſ. 116. 15

2. Becauſe of the eternitie.

2. Cor. 4. 18

Iacob being demanded of *Pharaoh* of his
Gen.47.9. age, he answered, that the yeres of his pil-
grimage hath bin few & euill. And how
were they few, seeing he had liued 130.
yeres? surely in comparison of 8. or 900
yeres which his forefathers had liued, as
also he addeth, that his yeres had not at-
tained to the yeres of his fathers. How
then are not our daies short, not cõming
at the most but to 70. or 80. yeres, & that
in those that haue the strõgest or migh-
Psa. 90.10 tiest bodies, as the Song of *Moses* im-
porteth. God speaking of the captiuity
Esay. 54.8. of *Babilon* which continued 70. yeeres,
saith thus: *I haue for a little while as in a*
moment of mine indignation hid my face frõ
thee. How? 70 yeres, are they a little time,
is that but a moment of indignation? yea,
in respect of the comforts and euerlast-
ing happines, which he would commu-
nicate to his people: as he addeth. That
hee would haue compassion on them
with euerlasting mercy. This also is the
4. Ioh. 2.18. cause why S. *Iohn* calleth the time fol-
lowing Christs Comming in the flesh,
the last houre: as if hee would diuide

the

the continuance of the world into three or foure houres, whereof the laſt ſhould be after this cõming of Ieſus Chriſt vntil the end of the world: ſo this laſt houre ſhould now haue cõtinued 1587. yeres, and theſe 1587. yeres ſhould not be yet a whole houre finiſhed. This ſeemeth ſtrange to vs. But let vs ſet before vs 2. eternities of times: that which was before the foundation of the world, & that is an infinite time (if a man may cal that time) and a ſwallowing vp of the vnderſtanding of a man: and the eternitie of time which ſhall be after the end of the world, and behold againe an incomprehenſible infinitenes of time. Now let vs conſider the continuance of the World betweene theſe two eternities. When it ſhall continue 7. 8. or 9000. yeares, this ſhould not be, in reſpect of theſe 2. eternities, 2. or 3. houres, no not one houre: it ſhould bee yet leſſe then one graine in reſpect of all the ſand in the world: for as touching the ſand the nũber is finite, but in eternitie ther is no end. And here vnto tendeth that which S. *Peter* ſayth,

That

That before God, 1000 yeeres, are but
2. Pet. 3. 8. as one day, and a day as 1000 yeres, for-
asmuch as before the eternitie of God,
there is no numbring of time; for ther is
Psal. 90. 4. no time at all. According vnto this *Mo-*
ses saith, that 1000 yeers before God are
as a day that is past. If then 1000 yeeres
are but as a day past, or an houre, 60. or
80. are but as one minute of time: so the
longest continuance of our Afflictions,
should be but one minute; and yet there
are some that accompliſh not that. And
when doe wee begin this minute of tri-
bulations? seeing that a great part of our
life passeth before wee suffer any thing
for the name of Christ; and yet there is
some intermission in them, if it were but
in sleeping. Then we doe now see how
true it is, that Saint *Paul* saith, that our
afflictions passe in a moment. And what
is that which this moment of afflictions
bringeth vs? *An eternall weight* (saith
hee) *of Glory*, as we haue largely shewed
In the first Chapter. here before. And indeed there shall bee
Luk. 1. 33. no end sayeth the Angell of the King-
dome of Christ. And wee are the house
of

of *Iacob*, ouer whom he ſhall raigne for euermore. And S. *Paul* ſaith, that being riſen againe, and aſcended into heauen, we ſhall bee with Ieſus Chriſt euerlaſtingly. For whoſoeuer beleeueth in him hath euerlaſting life. If God for the full meaſure of our felicitie ſhall be all in all, when we haue him in vs, who is eternall and immortall, we ſhall enioy a glorious immortalitie: as alſo S. *Paul* ſaith, That hee hath brought to light, life and immortalitie by the Goſpell. To be ſhort, S. *Matthew* hauing ſet forth vnto vs the laſt iudgement, ſaith, That the Sheepe that ſhall bee at the right hand of Ieſus Chriſt, ſhall goe into euerlaſting Life. Euen ſo, when hee promiſeth vs a perfect ioy, hee addeth, that it ſhall neuer be taken from vs. Now what compariſon is there betweene one moment of affliction, and a glory, a life, and a ioy, that ſhall laſt eternally and without end? Then when wee thinke that our Croſſe is long and heauie to beare, let vs ſet before vs the excellency and the eternitie of the incomprehenſible glory, where-

1 Th. 4. 17

Ioh. 3. &. 6

1. Cor. 15. 28.

Mat. 25. 46

Ioh. 16. 22.

vnto

vnto wee aſcend by it, whereof alſo wee feele the earneſt pennie and beginnings in our harts, waiting for the full feeling, and thorow enioying of this felicitie, when wee ſhall bee lifted vp, and put in poſſeſsion of the kingdome of heauen. Now this reward is certaine and aſſured to all thoſe which ſhall ſuffer for the name of Ieſus Chriſt. Such afflictions then are ſeales of the loue of God towards vs, and teſtimonies that he taketh vs into the number of his beſt beloued children, and that hee will make vs indeed and euerlaſtingly happie.

Other fruits of the afflictions for the name of Ieſus Chriſt.

CAP. 11.

1 Fruit, honor to be a Martyr of Chriſt.

BEſides theſe, both excellent and eternall good things, which the ſuffrings for the name of Ieſus Chriſt doth bring vs, there is yet the honor that hee doth vs, to bring vs forth to be witneſſes of his truth. In regard wherof, although all

all they that preach the gospel are called witnesses of Iesus Christ, yet this title of Martyr or witnes, is after a more particular manner, and by excellency attributed vnto such, as to maintaine the truth of the doctrine of the Gospell, suffer constantly persecution, and especially vnto death. So we read that S. *Paul* gaue to S. *Stephen* this title of honour, calling him the Martyr of Iesus Christ. And S. *Iohn* maketh mention of *Antipas*, whom hee calleth a faithfull Martyr of Christ. And in the same booke of the Reuelation, he saith, that he saw the great whore drunk with the bloud of the Saints, & with the bloud of the Martyrs of Iesus. In like manner the Apostle to the *Hebrews*, hauing recited how many faithfull had bin mocked, scourged, cut in peeces, stoned, and otherwise persecuted, he addeth, that in them wee haue as it were a cloude of martirs or witnesses cõpassing vs round about, and exhorting vs to follow constantly their example. The Apostles did well vnderstand and confesse this honor, who after they had been publikely whipped

Act. 22.20

Reu. 2.13.

Reu. 17.6.

Heb. 11, & 12

whipped for the name of Ieſus Chriſt,
Acts. 5.40 they went before the councell, reioycing that they had this honour to ſuffer reproch for his name. And indeede when we endure perſecution, to maintaine the glory, the authoritie, and the truth of Chriſt, againſt Antichriſt and his ſuppoſts, it is as if Ieſus Chriſt ſhould borrow our goods, our renowne, our bloud, our life, to ſerue for autenticall ſeales, and moſt ſure witneſſes that cannot faile, of the right and the glory that appertaineth vnto him. And what are wee poore worms of the earth, that the eternall Son of God, the King of Kings, and Lord of Lords, ſhall doe vs this honor, to put his glory (as it were) into our hands, to be the keepers & defenders of it againſt thoſe that would ſpoile him of it? And heere let vs conſider the incomprehenſible wiſdom & goodnes of God towards vs. The moſt perfect offend God daily, & one onely ſinne, bee it neuer ſo little to our iudgement, deſerueth death, & euerlaſting condemnatiõ, then it is yet more than the loſſe of our goods, and the corpo-

corporall life. Now insteed of exercising his iust iudgements vpon vs, he doth vs this honour, that it which wee endure (which is not the thousand part of that we haue deserued) changeth the nature, and insteed of being the punishment of sin, God imputeth it, as a most excellent seruice for the maintenance of his glory. But yet ther is more. For what are we to suffer willingly? The loue of riches, ambition, the pleasure of fleshly commodities, the affection toward father, mother, wife, children, and aboue all to this life, is so strong & vehement in vs, that instead of renouncing them for Christ, wee renounce Christ, and his kingdome to entertain vs. And experience sheweth this too much. We are also so very impatient and dainty when ther is any question of suffering, that if wee should but onely snuffe a candle with our fingers, we wet them with our spittle, that we might not feele the fire of that small snuffe, which yet we throw from our fingers in al hast: and how then should we abandon our bodies to the death, entring quicke into

2 Fruit, the glory of God, declaring & accomplishing his power in our infirmitie, & shewing his goodnes & the truth of his promises first toward euery faithfull.

the fire to bee there conſumed, if God did not ſtrengthen vs ſupernaturally? How ſhould wee maintaine his truth againſt the ſuppoſt of Antichriſt, if the ſpirit of his father the which he promiſed vs, did not work mightily in vs? Then when we ſee theſe veſſels ſo fraile and weake, to ſurmount the threatnings of kings, the apprehenſion of fire; the aſſaults of Antichriſts ſuppoſts, and the temptatiõs proceeding from father, mother, wife, and children; are not theſe ſo many Teſtimonies of a wonderfull and mightie grace and power of God, which fortifieth them, and maketh them victorious againſt Sathan, the world and the fleſh? *I doe all things* (ſaith Saint *Paul*) *through Chriſt who ſtrengtheneth me.* And in another place, *I reioyce* (ſaith he) *in infirmities, in iniuries, in neceſſities, in perſecutions, in anguiſhes for Chriſt. For when I am weake, then am I ſtrong, euen through the might and power of Chriſt, which ſhewed it ſelfe, and was made perfect through his weakeneſſe, as hee had ſaid before.* So then this conſtancy, this faith, this zeale, and

Matt. 10. 19. 20.

Phil. 4. 13
2. Cor. 12. 10

and other vertues which God communicateth (by his free goodnes) to his Elect, are manifeſt by perſecutions, which otherwiſe ſhould be hid. As in running the courſe, the agilitie or ſwiftneſſe of the horſe is knowne, the ſtrength of a man in Combat, the ſauour of many drugges, in rubbing, or bruſing of them, or caſting them into the fire, as wee ſee in the Incenſe. The Starres (ſaith Saint *Bernard*) which appeare not by day, ſhine in the night, ſo the vertue that is hid in Proſperitie, ſheweth it ſelfe in Aduerſitie. Now, this which wee haue ſaid of the power of GOD, ſhewing it ſelfe in the infirmitie of his Children to his Glory, is ſeene alſo in the body of the church, which ordinarily is ſo poore, ſo weake, ſo little holpen, at the hands of men, that if GOD did not ſuſtaine it, it ſhould quickly bee ſwallowed vp. Then when wee ſee it ſo mightely aſſayled, by the Potentates of this world, conſpiring her ruine, by ſo many forces and ſlights, & by ſo many heritiks, doth not God in the guiding, deliuering and

Bernard. in Cant.

2. Toward the body of the Church.

preſeruing of it, ſhew that it is he himſelf, and he alone, which maintaineth and defendeth it? And that his power and wiſdome is wonderfull, in preſeruing it againſt ſo many enimies & that his truth is certaine, in accompliſhing that, which he had promiſed vs, of being with his Church vntil the end of the world? And
Mat. 28. 19 that it is hee which is the ſtone cut out
Dan. 2. 34. without hand, which was broken, & doth ſtill breake the great image repreſenting the empires and kingdomes of the world: Which to ſhew vnto vs more liuely, oftentimes hee ſo diſpoſeth, that leaning vpon the ſtrength of men, ſhe hath beene throwne down, & being throwne downe, God hath lift her vp again without means, and beyond all hope of man, that all men may know, that the preſeruation of the Church is not the worke of man, but indeede the very worke of God. As alſo the Lord declareth to *Ge-*
Iudg. 7. 2. *deon* this his intent, commanding him to abate his army. *There is to many people with thee* (ſaith the Lord) *that I ſhould giue Madian into their hands, leaſt peraduenture*

aduenture Iſrael would glory in themſelues againſt mee, ſaying: My hand hath deliuered mee. See alſo how it commeth to paſſe, that when the diuel thinketh quite to ouerthrow the Church by perſecution, God quite contrary, hath aduanced and increaſed it: S *Luke* hauing recited that the high Prieſts and the chiefe Rulers of the Temple, and the Saduces laying hands vpon the Apoſtles, put them into priſon, he addeth by & by, *that many of thoſe that heard the Word beleeued, and the number was about fiue thouſand perſons.* When Saint *Stephen* was put to death, the Church at *Ieruſalem* was quite diſperſed, but by the faithfull diſperſed, there were as many more new churches ſet vp. And it is as if God tooke, at the hands of his enimies, corn into his Garner to ſow, wherof ſhould follow a godly and plentifull haruеſt. It is a fruit that Saint *Paul* noteth in his afflictions, ſaying, *Brethren, I would haue you to vnderſtand, that the things which hapned to me, came to the aduancement of the Goſpell: ſo as my bands were made famous in Chriſt,*

3. Fruit, the aduancemēt of the Church. Act. 4. Act. 8. & 11. 19. Phi. 1. 12.

through all the Iudgement hall, and in all other places: And many of the brethren (made bold by my bands) durſt ſpeak of the Word more freely. Iuſtine in his communication with *Triphon* writeth that the ſame thing hapned in his time. It may appeare (ſaith hee) euery day, that wee which beleeue in Chriſt cannot be aſtoniſhed nor danted an any, if they cut off our heads, if they crucifie vs, if they caſt vs vnto wilde beaſts, or into fires, or vnto any other torment; the more they torment vs, ſo much the more increaſeth the number of the Chriſtians, neyther more nor leſſe, then as men cut their Vines to make them the more fruitfull. So the diuell is greatly beguiled. For in perſecuting thoſe which profeſſe the Goſpell, he thinketh to ſtop men from beleeuing in Ieſus Chriſt, to bee ſaued. But it falleth out quite contrary. For the poore ignoraunt men ſeeing the conſtancy of the Martirs: gather two points, firſt, that there is no hypocriſie in them, nor any fleſhly Paſsion which maketh them to follow this doctrine, which to

maintaine they vtterly abandon all the commodities of the fleſh, honors of the World, and the Life it ſelfe. Next, they are induced to thinke, that the doctrine for which they ſuffer, is of GOD, ſeeing it is by no humane, but by very Diuine power, that they ſuffer conſtantly and willingly ſo many reproches, diſcommodities and cruelties. And ſo is this Sentence ſo famous verified: That the bloud of the Martires is the ſeed of the Church. In like manner thoſe that haue already the knowledge of the doctrine, are confirmed as well to perſeuere in it, as to take courage & ſtrength to ſuffer in like manner for the maintenance of it, For, ſeeing that GOD forſaketh not his Seruants in the conflict, but is with them, and in them, making them victorious: we take thereof aſſurance, that GOD will alſo ouercome in vs all temptations, threatnings, and torments: And beholding them through death to enter into life, and by the croſſe to aſcend into the Kingdome of Heauen, wee feele our ſelues inflamed with

desire to bee their companions, both in the troubles, & in the triumph of glory. The which thing maketh vs to persevere constantlye in the truth of the doctrine, which setteth (as it were) before our eyes this soueraigne felicitie euen the heauens open, and Iesus Christ stretching out his hand to draw vs vp into the fellowship of his ioy, and glory incomprehensible and eternall.

The people of the world cannot vnderstand these so excellent fruits of the afflictions for the name of Christ, which wee haue set downe heere aboue, being therein like to the Philistins the companions of *Sampson*, which could not comprehend this proposition that hee made them; *Out of the eater came meat, and out of the fierce came sweetnes:* But wee, that are taught in the Schoole of Christ by his spirit, we vnderstand & beleeue that as *Sampson* hauing vanquished the lion, found in the body of it honie, so we hauing constantly ouercome all the persecutions & troubles of this life, which are like vnto fierce & cruell Lions, ready to

Iud. 14. 14

deuoure

deuoure vs,we ſhall finde this honie ſo excellent of the fruits of the Croſſe of Chriſt,which ſhall make vs bleſſed for euermore.Seeing then,that the perſecutions& afflictions that we ſuffer,ſerue ſo abundantly and ſo many waies & manners to the glory of God,and the edification of our neighbours, and doe alſo turne to ſo great good and honour vnto vs:let vs conclude boldly,that we being ſo afflicted for the name of Ieſus Chriſt, ought to bee confirmed in the aſſurance that we are the members of the true Church,and that God counteth vs for his welbeloued Children.

An exhortation to perſeuere conſtantly in the truth of the Goſpell in the time of perſecution, not to feare death,to keepe vs from Apoſtacie and diſſimulation,to vſe the holy miniſterie: to walke in the feare of God,and pray to him.

CAP. 12.

BY this that is ſaid aboue,it appereth that it is ſo far off that we haue any matter to complaine or bee offended at

1 Cor. 9. To perſeuer conſtantly in the doctrine of the truth, with conſtancie & hope vnder the Croſſe, for the aſſurance of the felicity & honor of it.

at our afflictions, that rather wee haue iuſt argument to reioyce, and to comfort our ſelues, and indeed, behold the counſel of God, who hath ordayned that ſuch ſhould be the way which leadeth vs to glory. When any run in a race, all run, but hee onely beareth away the prize, which ſhall run beſt. They then run vncertainly, but we run with aſſurance to obtaine the prize, although other runne better than we: only let vs run conſtantly vnto the end. Likewiſe we ſtriue, not in doubt as thoſe that beat the aire, but it is with the good fight of faith, aſſured of

1 Tim. 6. the victory, & by the victory of a crown,

12 1 Cor. 9. not of leaues that fade in three dayes, but incorruptible for euer. And we be not as they that are mad or ſuperſtitious, ſuffering at all aduenture without knowing wherefore, wee know that it is for the truth, we know that this truth appertayneth vnto vs, wee know that God hath created & lightened vs, to maintaine this truth & grace of God to his glory. How many Martyrs hath there beene in olde times paſt, that had not ſo much knowledge

ledge as we. If we go back they ſhall be our Iudges: their zeale and conſtancie ſhall condemne our careles knowledge, and vnthankfulnes vnto God. God hath not called vs to fight & to ſuffer, leauing vs wandring without a captaine: Ieſus Chriſt himſelfe is our head, Captaine and guide, bearing his Croſſe before vs and crying, *Hee that loueth mee, let him follow mee.* Himſelfe hath not refuſed this condition, but hath beaten & made the way, to draw and lift vp his own into his kingdome. All the Prophets, Apoſtles, Martyrs, and bleſſed ſeruants and children of God are gone thether before vs. The work it ſelfe of our ſaluation calleth vs thether, and the glory of God requireth it. Ought we to diſpute, whether we ought to obey? Should wee doubt whether wee will bee faſhioned like his Image, and weare the liuery of the children of God? Let vs boldly enter into this ſtraight way, at the end whereof we ſhall finde the gate of heauen. Let vs giue our necks to Ieſus Chriſt to receiue his yoake, and the honour of his order.

How

How many great Lords of the world trauaile all their life to come to this honour, to be Knights of the Order of any Prince? And hauing attained to it, they account themselues happy men. And what bee the ensignes of such Orders? The one shall haue a Fleece, the other a Garter: and the ensigne of the order of Christ, is prison, banishment, losse of goods, reproches, beatings, death. This is the order that S. *Paul* receiued, & wher-
Gal. 6.17. of he gloryed, saying, *I beare in my body the marks of Iesus Christ.* Now although that a Fleece and a Garter, are in themselues vile or base things, yet are they honourable & to be desired in the world, because Princes take them for the ensigne of their order, acknowledging and calling them brethren that weare them. The ensigne then that Christ the King of Kings hath taken for his order, shal it not be honorable? Shall we not account our selues happy to attain vnto it? Let vs follow cheerefully this glorious troupe marching before vs with triumph: honoured with this Order of the Prince of

of Glory, Ieſus Chriſt.

Let vs ſuffer our ſelues to be guided by him who is infinitely wiſer then we, and loueth vs better then wee loue our ſelues. And let vs receiue this fauour of God, that ſo ſeruing his glory, our glory may alſo be aduanced. Let vs not be troubled nor ſhaken with feare, when we ſee the perſecutors come to the end of their enterpriſes, and the children of God afflicted. *That is to them* (ſaith S. *Paul*) *a manifeſt token of deſtruction, and to vs of ſaluation.* There is no greater curſe (ſaith S. *Auguſtine*) then the proſperitie and felicitie of the wicked, becauſe it is a ſtrong wine to make them drunck in their iniquities, and to make a heape and treaſure (as it were) of the wrath of GOD vpon them. It ſeemeth to vs that the world goeth to confuſion and diſorder, when the wicked triumph, and the children of God weep. But on the contrary, that is to vs a manifeſt token of the iuſt Iudgement of God, as Saint *Paul* ſaith, That wee are alſo made worthy of the Kingdome of GOD, for which alſo we ſuffer. Phil. 1, 28. 2 The. 1, 5

ſuffer. For it is a iuſt thing (ſaith he) with God, to render affliction to thoſe that afflict vs, and to vs that are afflicted, deliuerance; then, when the Lord Ieſus ſhall ſhew himſelf from heauen with the Angels of his power, and with the flame of fire, to do vengeance vpon thoſe that did not know God, & obeying not the Goſpell of our Lord Ieſus Chriſt, the which ſhal be puniſhed with an euerlaſting puniſhment from the face of the Lord, and from the glory of his power, when he ſhal come to be glorified in his Saints, and to be made wonderful among all the faithfull. Wee are ſo impatient, ſo hot, or ſo fooliſh, that we conſider nothing but the beginning of the works of our God: but we muſt ioine them together, & conſider the accompliſhment of them, as S. *Iames* teacheth vs. Ye haue heard the patience of *Iob*, and haue ſeene the end which the Lord made, and that the Lord is very mercifull and full of pittie. He that ſhall ſet himſelfe to conſider in his mind how poore *Ioſeph* was handled, & ſold of his brethren, and how (refuſing to conſent to the

Iam. 5. 1.

the ſhamefull and deteſtable requeſt of his miſtreſſe) he was caſt into priſon, and kept there 2. yeeres, ſurely a man would take pitty on him, as on a miſerable perſon: but let vs ſee the accompliſhment of the work of God: let vs conſider him (by this means) exalted to the gouernment of al the kingdome of *Egipt*, and then we ſhall count him happy. Aboue all, if we behold Ieſus Chriſt, mocked, ſcourged, crowned with thorns, crucified between 2. theeues, who would not be offended, that the prince of glory & ſauiour of the world ſhuld ſo be handled. But let vs behold him riſen again, aſcended into heauen, & ſitting at the right hand of God, aboue al principalities & power, inioying a glory incomprehenſible, & we wil admire and praiſe the worke of God. So if we behold his members perſecuted, baniſht, mocked, ſpoiled, impriſoned, entring into the fire: what (wil we ſay is this a father, which bādleth his childrē in this ſort? But if we ioine to ỹ croſſe the glory, & the death to the reſurrection: to be ſhort, if we behold them in that eſtate, Gen. 37. 39

where-

wherein we ſhall be, when Ieſus Chriſt meeting vs in his maieſtie & glory ſhall lift vs vp aboue all the heauens, into the houſe of God his father, to liue with him euerlaſtingly, & that the Croſſe ſhall be to vs as a ladder to go vp vpon, to the inioying of ſuch a glory. Who is he then among vs that ſhould not ſhout out for ioy, ſeeing this wonderful work of God? Who is he that would not count himſelf happy? Who is he that would haue ben more daintily handled? Who is he that would not be rauiſhed with the bounty, wiſedome and loue of God towards his children? Hee that neuer ſaw a harueſt, ſeeing the plowman taking ſo much paine to till the earth, to ſpread it with dung, and after to caſt faire wheat into the field ſo tilled, he would thinke that this man were mad, and that a child wer to be whipt that ſhould do ſuch a thing: but ſeeing after the harueſt that ſhould come of it, he would change his minde, and acknowledge, that the husbandman had done an excellent worke. Now, this is the time to till, to dung and to ſow, the har-

harueſt ſhall follow. Let not vs change the courſe of the ſeaſons: neither yet let vs ſeperate them the one from the other, but let vs ioyne the time of the death with the day of the reſurrection: and let vs aſſure our ſelues, as it is written in the Pſalmes, that hauing ſowed with teares, Pſal. 126. 6
wee ſhall reape with ioy. He that in old time had ſeene poore *Lazarus* full of ſores at the gate of the rich man, and the rich man at the table in all delights Luke, 16.
and pleaſure, he would not haue choſen 19
to bee *Lazarus*, but the rich man. But if tarrying a while, hee ſaw the ſoule of *Lazarus* carryed ſtraight, by the Angels, into heauen, and the rich mans ſoule goe to the fire of hell, hee would change his minde and would deſire to bee *Lazarus*. Let vs then deteſt the gliſtring ſtate of curſed riches, and let vs count, the poore and afflicted condition of the Lazaruſſes of our time, waighting to bee carried vp into euerlaſting glory, happy. The wicked haue nothing in heauen, nor wee in the world. Bleſſed is the man (ſaith *Dauid*) whom the Pſa. 94. 12

Lord inſtructeth by the Power of his Spirit, and by the Doctrine of his Law, to haue contentment and reſt in the time of Aduerſitie, while the graue is digged for the vngodly, for an end of his felicitie. Yea, if we were called to ſuffer death for the name of Ieſus Chriſt.

2. Not to fear death. What other thing is this Death, but (after a long conflict) the day of victorie, the birth of a bleſſed Soule after a great trauaile, the hauen deſired after ſo furious tempeſts, the end of of a dangerous and troubleſome voyage, the healing of all wounds and ſickneſſe, the deliuerance from all feare and terrour, the accompliſhment of our ſanctification, the Gate of Heauen, the entrance into Paradiſe, the taking poſſeſsion of the inheritance of the Father, the day of our marriage with the Lambe, the inioying of our deſires? Who is it then among vs, who feeling with S. *Paul* the bondage of ſinne, would not crye out with him: *Alas wretched man that I am, who ſhall deliuer me from this bodye of Death?* And feeling the good that

Rom. 7. 24

Death

Death bringeth vnto vs, wil not alſo ſay with him, *I deſire to bee diſſolued, and to bee with Chriſt.* If death wherewith God threatned our firſt parents is a feeling of the wrath of God in the Soule, and in the body becauſe of ſinne. We may well ſay that death and life are two twinnes vnited and knit together, vntill the ſeperation of the Soule and Body: and this ſeperation, which is commonly called Death, is rather the deadly ſtroke of Death, the body being then exempt from paine, and the Soule from vice and corruption, waighting vntill the reſt of death be ſwallowed vp in victory at the day of the reſurrection. Phil. 1.23 Gen.2.17.

It is then an abuſe to call life a continuall Death, and to call that Death, which is the end of a thouſand deaths, and the beginning of the true life. It is then alſo againſt reaſon, that wee haue horrour of that which wee ought to deſire, and deſire the continuance of that, the onely end whereof bringeth vs to eternall Felicitie. And to this end Saint *Chriſoſtome* ſayeth very well, that it,

which is called life and death, haue deceaueable viſours. Life deformed, and accompanied with many miſeries and calamities, hath a faire pleaſant viſour, which maketh it to bee deſired: and death, ſo faire, happy, and to bee deſired, hath one deformed and fearefull. Let vs cut off then, ſaith hee, theſe viſours, and we will change our mindes, when wee ſhall finde vnder the fayre viſour of Life, nothing but matter of heauineſſe and diſpleaſure, and vnder the foule and hideous Viſour of Death, ſuch a beauty and Felicitie, as wee ſhall incontinently bee taken with her loue. So long as wee liue, we haue cruell enemies, which neuer ceaſe making war with vs, whom wee can neuer vanquiſh but by Death. And indeed we cannot make the world to dye in vs except wee dye our ſelues. Sinne which is in vs liueth in vs, and fighteth againſt vs, vntill wee dying, it alſo dye with vs. And by Death alone, the deadly aſſaults of Sathan our chiefe Enemie, dye foorthwith. But yet why ſhould wee feare it, which cannot come

vnto

vnto vs, but by the will of him who is our heauenly Father, yea, and at ſuch a time as hee appoynteth? as *Dauid* ſaid: *Lord my Times*, that is to ſay, all the minutes of my Life, *are in thy hands.* Pſa. 31. 16

There is no Creature more enimie to man nor more able to hurt, than the diuell. And indeed hee is called, the enimie, the murtherer, and the roaring Lyon ſeeking whom he may deuoure. But the Hiſtorie of *Iob* ſheweth plainely, that GOD holdeth him brideled, ſo as hee can attempt nothing, nor goe eyther forward or backward more then God will permit him. And this which is more, hee hath not power to enter ſo much as into the Swine, without the leaue of Chriſt. What is this then that wee ſhould feare men? Are not they alſo vnder the Prouidence, Power and Gouernement of our GOD? It is GOD ſayeth *Hannah* the Mother of *Samuell*, who weigheth their enterpriſes, ſo as they cannot paſſe one ounce of the weight ordayned of God. *It is hee that ſlayeth and maketh aline againe:* Mat 13. 39 Ioh. 8. 44. 1. Pet. 5. 8. Iob. 1. & 2 Luk. 8. 32. 1 Sam. 2. 3 1. Sam. 2. 6

which bringeth downe to the pit and lifteth vp againe? hee maketh poore, and maketh rich: hee abaſeth and exalteth. To bee
Pſa. 115.3 ſhort, *It is hee alone* (as *Dauid* ſayeth) *which doth whatſoeuer hee will.* Now wee doubt not, but hee will doe that which hee hath promiſed vs, and wee know that hee hath promiſed vs, yea and that hee hath taken vpon him to make vs happy. If then the doctrine of the prouidence of GOD importeth, that hee hath not onely ordayned in his eternall Counſell the end and iſſue of his work (which is his Glorie, and the Saluation of his Elect) but alſo the fit meanes, according to his infinite Wiſedome, and requiſite for the execution and accompliſhment of it: Let vs bee aſſured that there is no Creature that can let or al-
Rom. 8.30 ter his will, as Saint *Paul* ſayth: *If God bee for vs, who ſhall bee againſt vs.* Let vs alſo bee aſſured, that whatſoeuer happen vnto vs, is the way wherby hee hath ordayned to leade vs to life and euerlaſting glory.

Col. 1.16 Saint *Paul* ſpeaking of Ieſus Chriſt, ſaith,

ſaith, *That all Creatures are of him, ſtand by him, and are for him.* As alſo hee ſaith in an other place, *That of him, and by him, and for him all things are.* Wherefore then doe wee feare our enimies, ſeeing euen this, that they are, is by the power and will of him, who is our Head and Sauiour; for as much as they can neyther enterpriſe, nor conſult, neyther yet bee aliue one moment without the will of Chriſt? And beſides this, ſeeing their Life and beeing is for him, and for his Seruice, that they might bee to his members as fire to purifie them, a rod to correct them, Medicines to heale them, a Bridge for them to paſſe vpon ouer the deſart of this World, in the land of Promiſe, Ladders to helpe them to aſcend into Heauen, Inſtruments to glorifie them, and as a Knife that cutteth the Cordes by which wee are held in the earth, and hindered to goe vnto GOD, and to bee where Ieſus Chriſt our head is? Alſo, what threatning can the moſt mightie of the World threaten vs with more horrible, to make vs turn from the Ro. 11, 36.

ſeruice of God, than thoſe wherewith
Mat.10.28 GOD threatneth all thoſe that turne
Luk.12.24 away from him? *Feare not* (ſayth Ieſus Chriſt) *Thoſe that can kill the body* (and yet ſo, and when GOD will, and the body, which within a very little after muſt needes dye) *and can doe nothing more: but feare him, who after hee hath killed the body, hath power to throw both Soule and Body into euerlaſting hell fire: him I ſay vnto you feare indeed.*

In like manner, what promiſes can the World make vs greater, or more certaine, to draw vs vnto it, than thoſe which our God hath made vs to keepe vs in his Seruice, and in his Houſe, promiſing vs euerlaſting Life? Now, the Church is his Houſe, and this good GOD hath called you (my brethren) thither, and hath receiued you. He hath nouriſhed you in it ſometime. Hee hath there giuen you the ſeale of your Adoption. He hath begun to cloth you with the Liuery of his Children, and hath faſhioned you like to the Image of Ieſus Chriſt. A great part of your way is paſt.

paſt. In this your trauaile of childhood you haue paſſed many torments. If the greateſt Torments come, the happie deliuerance approacheth. *Hee that ſhall continue vnto the ende ſhall bee ſaued.* Mat 14.13

They that are reuolted, and doe reuolt, make you to feele in their vnhappines, how happy you are, to bee the Children of GOD elected to eternall Life. For it is vpon this election, and ſo, vpon the good pleaſure of God, that your perſeuerance doth depend. Acknowledge in it both his infinite Mercy, ſupporting you, and pardoning you daylie ſo many faults and ſinnes, and alſo his incomprehenſible Goodneſſe leading you, as it were by the hand, to the inioying of Eternall Life. Abhorre you and deteſt that miſerable, yea, curſed and vnhappy ſtate of theſe Apoſtates, that yee may alſo hate and deteſt the Ambition, and the Pride, the euill Conſcience, the deſpiſing and abuſe of the Gifts of GOD, the Loue of the World and thoſe other Vices, which threw them headlong into ruine, And on the

3. To keep our ſelues from apoſtacie and diſsimulation.

con-

contrary, loue, ſearch, and follow all that which God hath ordayned to nouriſh Godlineſſe, Faith, Charitie, humilitie in vs, and other Gifts and Graces which proceede from the Election, and are meanes ordained by the Prouidence of GOD, to guide vs to the happineſſe promiſed to thoſe which ſhall continue vnto the ende. Keepe your ſelues hereafter from theſe falſe *Nicodemoies*, who to auoid the Croſſe, will abandon (by a Sacriledge vntollerable) their bodyes to Idolatrie, and ſo conſequently to the Diuell, in reſeruing, as they ſay, their hearts vnto God.

Will the moſt careleſſe husband among them, content himſelfe, if his wife, giuing ouer her bodie to whoredome, ſhould ſay vnto him, that ſhee keepeth neuertheleſſe her heart vnto him? *Yee are not your owne*, ſaith Saint *Paul*, *yee are bought with a price: Then glorifie God in your body and in your Spirit*; which both appertaine vnto God. Againe, *Clenſe your ſelues from all filthineſſe both of Body and Spirit, finiſhing your Sanctification in*

1 Cor. 6 19.

2 Cor. 7. 1

the

the feare of God. Perſeuere conſtantly in the Church, which is your mother, that you may bee the Heyres of the Father. It ſufficeth not to keepe your Soules from poyſon, yee muſt nouriſh them, that they may liue. Rather then wee will ſuffer our bodies to dye of hunger, wee will ſell all to get bread: and we would runne through the fire in ſuch a caſe to ſaue it. At the leaſt, let vs follow thoſe that in the time of Famine, forſake their Countries to finde foode. The Soul is more precious than the Body. And therefore muſt wee labour more to haue the Bread abiding vnto Eternall Life, then for that which periſheth. Alwayes think with your ſelues, our ſoules muſt liue, and it is to tempt God to deſire to liue without foode. Therefore wee muſt ſeeke Foode, that wee may liue. 4. To vſe the holy Miniſtery. Ioh. 6. 24.

Now true it is, that to reade and meditate the Word of God in the houſe, and to keepe there the familie, is a holie exerciſe, and very profitable for the noriture of the Soule. It is commaunded Col. 3. 16. Pſal. 1. 2.

of

Act.17.11 of God, and such as are negligent in this
Deut.6. Duetie, shew that they haue no care of
Psal.119. the life of their Soules: yet this doth not
Act.2.42. suffice. Wee must confesse the name of God, and call vpon him in the Assemblie: wee must heare the Sermons, and
1.Tim.3. 15. communicate at the holy Sacraments: wee must ioyne and keepe our selues vnited with the Church, which is the Piller and sure Ground of Truth, and the Mother of the Children of GOD. This onely title of Mother giuen to the
Gal.4.26. Church, teacheth vs, that there is no entrance into the Life that lasteth euer, except wee be conceiued in the wombe of his Mother, that shee beare vs, and bring vs forth, and giue vs suck of her breastes: finallie, except shee hold and keep vs vnder her conduct and gouernment, vntill (beeing vnclothed of this mortall flesh) wee be made like vnto the Angels.

Act.11.26 In auncient time the faithfull were called Disciples. For the Church is also called the schoole of Christians wherin (according to the infirmitie that is in vs)

vs) wee muſt bee the diſciples of Chriſt all the dayes of our life. This Church is alſo often ſignified by a Temple: and the holy Miniſtrie is ordayned of GOD to build it. Therefore whoſoeuer deſpiſeth it, cannot bee builded in this Temple to be there a liuing ſtone. This Church is the Houſe of God: the Faithfull, his houſhold Seruants and Children. Therefore whoſoeuer doth not enter, and abide in the Church, cannot call himſelfe the Childe or houſehold Seruant of God: The preaching of the Goſpell is the Miniſtery of the holy Ghoſt, of life, and of glory: whoſoeuer refuſeth to heare it, hath not the Spirit of Chriſt, and conſequently pertayneth not vnto him, and ſo abideth in death and euerlaſting ſhame. See how yee muſt thinke in your ſelues of the benefite, vtilitie, yea, and the neceſsitie of the holy miniſterie, to ſay with *Dauid* *O Lord of Hoſts how amiable are thy Tabernacles? My Soule deſireth greatly, yea and longeth after the Courts of the Lord. My Heart and my Fleſh reioyce in the liuing*

2. Cor. 3. 6
1. Tim. 3 15.
Heb. 3 6.
Eph. 2. 19.
2. Cor. 3. 8.
Rom. 8. 9
Pſal. 84. 2

liuing God. Bleſſed are they which dwell in thy houſe, and praiſe thee continually, Let the taſt and neede of this ſpirituall foode cauſe thoſe that are now depriued of it, to ſay with *Dauid: Like as*
Pſal. 42. 1. *the Hart deſireth the water brookes, ſo longeth my Soule after thee O GOD: My ſoule is a thirſt for God, yea euen for the liuing God,* ſaying: *Alas when ſhall I come to appeare before the preſence of God?* When wee ſhall bee depriued of our Country, Wife, Husband, Traffick, Goods, dignities, and other things pleaſant to the fleſh: let all theſe bee nothing to vs: but let vs ſay with *Da-*
Pſal. 27. *uid, I haue asked one thing of the Lord, which I will ſtill require, that I may dwell in the houſe of the Lord all the dayes of my life, to behold the faire beautie of the Lord, and carefullie to viſite his Temple.* If *Dauid*, a man excellent in faith and all vertue, a Prophet, and as an Angell amongſt men, confeſſeth ſo roundly, and ſo often, the need that himſelfe had to bee in the Temple of the Lord, feeling himſelfe as it were rauiſhed with a

moſt

moſt feruent deſire of this benefit, what ought wee to feele in our ſelues, who are yet ſo ignorant, ſo weake, ſo corrupt, in the middeſt of ſo many dangers? Say then from the heart with the ſame *Dauid*: *O Lord I loue the habitation of thy houſe, and the place where thine honour dwelleth*: And that good GOD and Almightie Father, who hath care to nouriſh our bodies, yea and prouideth for the nouriſhment of the little Birds, will without doubt heare your deſire, and will prouide for the nouriſhment of your ſoules. Pſal. 26. 8.

Moreouer, (accompliſhing his promiſe made by *Eſay*, of powring out of waters vpon the drie Ground) hee will make you to grow as the graſſe, and as the Willowes by the riuers ſides, for the ioy and comfort whereof, one ſhall ſay: I am the Lords, another ſhall call himſelfe by the name of *Iacob*, another ſhall ſubſcribe with his hand, I am the Lords, and ſhall call himſelfe by the name of Iſraell. But vnderſtand farther, that the Goſpell whereof yee Eſay. 44.

make

5. To walke in the feare of God.

make profeſsion, is a doctrine not to flie about in the vnderſtanding, but to take ſeate in the hart; not in the tongue to talke onely, but in the life and holie

Iam. 1.22. workes. *Then bee yee doers of the Word, and not only hearers deceiuing your ſelues.* God hath adopted you for his children, but on this condition, that the image of Chriſt may ſhine in you. God hath

2 Cor. 6.19 choſen and called you to bee his Tem-

1 Cor. 3.16 ples, and to dwell in you by his holie Spirit: Remember yee that the Temple of God is holie, and that it is not lawfull to defile it, nor to put holy things to prophane vſes. God hath created you for his glorie, & Chriſt hath redeemed you, that yee might be his: Remember then that you muſt bee conſecrated and dedicated vnto God, neither to thinke, ſay, nor doe any thing but to his glory.

Rom. 6. Yee are dead to ſinne, but liuing to GOD by Ieſus Chriſt: Apply not then your members to bee inſtruments of iniquitie to ſinne, but apply you vnto God, as being of dead, made aliue, and your members to bee inſtruments

of

of righteouſneſſe to God. *Yee are made free from ſinne by Chriſt, but it is to bee ſeruants to righteouſneſſe.* Remember that which Saint *Paul* ſaith, *That if yee liue according to the fleſh yee ſhall dye: but if by the Spirit yee mortifie the deeds of the fleſh, yee ſhall liue: they that are of Chriſt, haue crucified the fleſh with the Concupiſcences of it. If yee liue in the Spirit, walke alſo in the Spirit.* As out of fire proceedeth inſeperable heat and brightneſſe: in like manner *if yee haue receiued Chriſt for Iuſtification, yee muſt haue him alſo for Sanctification. If yee haue hope to ſee Chriſt as hee is, purifie your ſelues as hee is pure, following peace with all men, and holineſſe, without which none ſhall ſee God.* Remember what the faithfull ſoule ſaith, *I haue waſhed my feete, how ſhall I file them againe.*

Rom. 6. 18
Rom. 8. 13
Gal. 5. 24.
Gal. 5. 25.
1 Cor. 1. 30
1 Ioh. 3. 23
Heb. 12. 14
Can. 5. 3.

The band betweene God and vs is holineſſe, inaſmuch as it appertaineth to his glory, that hee which is holie, haue no acquaintance with iniquitie and vncleanneſſe. *Bee yee then holy, for I am holy ſaith the Lord. What participation*

1 Pet. 1. 15 *is there,* (ſaith Saint *Paul*) *of righteouſ-*
2. Cor. 6. *neſſe with vnrighteouſneſſe? What fellow-ſhip hath light with darknes? what agree-ment hath Chriſt with Beliall, or what part hath the Beleeuer with the Infidell? or what agreement hath the Temple of God with Idols? For yee are the Temple of the liuing God; wherfore depart from a-mongſt them, and ſeparate your ſelues, ſaith the Lord, and couch not any vncleane thing.*

The end of our regeneration is, that there may appeare in our life, an holy melody and conſent between the righ-teouſneſſe of GOD and our Obedi-ence. Yee haue vnderſtood here before, that the deſire of the hart to conſecrate your ſelues to GOD, is a mark of your Election and Adoption. But ſee yee that this deſire may ſhew it ſelfe by the woorks of Godlineſſe and Charitie. If you make profeſsion that yee know Chriſt: know yee according to the do-
Eph. 4. 20. ctrine of Saint *Paul*, that yee haue not knowne him as ye ought, if yee mortifie
Col. 2. 13 not the olde man, and put on the new,

walk-

walking in righteouſneſſe and true holineſſe. God hath drawne you out of the power of darknes, and hath tranſported you into the kingdome of his beloued Sonne. Walk yee then as the children of light: Renounce this curſed bondage of ſathan: Shew that ye are faithfull and not traitors to Ieſus Chriſt: Be ye without reproch and ſingle harted. The children, I ſay, of god vnreproueable in the midſt of this crooked & peruerſe nation. Among whō ye ſhine as lights in the world, which beare before you the word of Life. Shew your ſelues to feele the wholeſome grace of God, which teacheth you to renounce all infidelitie and worldly luſt, to liue ſoberly, iuſtly and godly. Thinke in your ſelues, that the friendſhip of the world is enmitie to God. And that ye cannot be friends to the world, but ỹ ye muſt needs be enimies to God. Haue no fellowſhip with the vnfruitful works of darknes, but rather reproue them, ſo as your holy conuerſation may ſerue for a proof & check to ſuch as walk diſorderly. Remember what God ſaid to man, *The Feare of thē*

Phil. 2. 15

Tit. 2. 11.

Iam. 4. 4.

Eph. 5. 11.

Eſay.33,6. *Lord is true wiſedome, and to depart from euill is vnderſtanding.* Let the fauour of God bee our treaſure: walk, as it were, Gen.17,1. before him, as hee commanded *Abraham.* Think that yee are not your owne, to liue for your ſelues, according to your owne wiſedome and pleaſure, but that yee appertaine vnto God, that ye might liue vnto him, and according to his wiſedome and will reuealed vnto vs in his Word. That man hath much profited, who knowing that hee is not his owne, hath taken away from himſelfe, and his owne reaſon all Lordſhip and Dominion, to reſigne it to God, and to ſuffer himſelfe quietly to be guided according to his pleaſure. There is no Vice more common, more pernicious, or more hard to cure then the loue of our ſelues: and therfore there is no leſſon more neceſſary that it which Ieſus Chriſt taught his Apoſtles: That to bee of the num- Mat 16,14 ber of his Diſciples, wee muſt renounce our ſelues. Renouncing then your ſelues, hate yee that which is euill, and cleaue vnto that which is good, inclined by brotherly

brotherly Charitie to loue one another. Procure things that are good, not onely before God, but alſo before men. If it be poſsible, ſo much as in you lyeth haue peace with all men. *Bee wee as the Elect of God, holy and beloued, clad with the bowell of Compaſſion, of Kindneſſe, of Humilitie, of meekneſſe, of long ſuffering, forbearing one another: and forgiuing one another, if any man haue a quarrell with another, euen as Chriſt hath forgiuen you.* Col. 3. 12

Loue one another, as God hath loued you. 1. Ioh. 10.

For herein is the difference betweene the Children of God, and the Children of the Diuell, and wherein yee may bee knowne to be the Diſciples of Chriſt. Yee are all members of one body, let there be no diuiſion or parts taking among you, but feele the afflictions of thoſe that weepe, to weepe with them, and to comfort them, & reioyce with thoſe that reioyce, to praiſe God with them. Ioh. 13. 35 1 Cor. 12. 25.

If yee bee the Citizens of the Citty *Ieruſalem*, and will haue a ſure dwelling in it, walk in integritie, labour to deale iuſtly, ſpeak the truth from your harts, keepe you from ſlandering, couetouſneſſe, and Pſal. 15.

all other corruption. Acknowledge in al
Gal.6.10. men the Image of God, wherunto you owe honor and loue: & in your brethren acknowledge the renuing of this image, and the brotherly coniunction in Christ,
1.Pet.10. in doing good to all men, loue, honour, and help especially, those that are of the houshold of faith. Ye are debters to your
1.Pet.4.8 neighbors of all that ye haue, or are able to do, to be disposers of it with conditi-
Iam.1.19. on, that yee render to God an account. Honour the graces of God in your brethren, and couer their infirmities by charitie, be quick to heare, but slow to speak, and slow to wrath. For the wrath of man worketh not that which is righteous in the sight of God. Doe not desire, hope, or imagine any other means to prosper by, than by the blessing of God. And do not looke, that he should aduance by the ayde of his blessing, that which he hath accursed by his mouth. So goe forward in the amendment of your liues, that this day may passe yesterday. Seale to the puritie of the doctrine, with the holinesse of your life, that the ignoraunt

seeing

seeing your blameleſſe conuerſation, and esteeming you by your good works, may glorifie God, & imbrace the goſpel with you, when it ſhal pleaſe God to cal them. Haue minde of that great curſe pronoũced by the high Iudge, againſt ſuch as offended any of the very leaſt. Furthermore reioyce in the Lord, indeuour to be perfect, be comforted, be of one conſent, liue in peace, and the God of loue and peace ſhall be with you. But as it is God which worketh in vs both to will, and in work to accompliſh according to his good pleaſure. So aboue all things imploy your ſelues to pray feruently & continually. Prayer (ſaith *Chriſoſtome*) is the ſoule of our Soules. For it alſo is the ſoule which quickneth al the actions of the children of God. It was the lifting vp of *Moſes* hands to Heauen, which ſtrengthned *Ioſuah* & his army, & gaue him victory ouer the *Amalekites*. And indeed; without the grace of God, the which we obtaine by prayer, all that we doe is but vanitie. Faith is the key that openeth the cofers of the treſures of our

1 Pet. 2. 12
Luke. 7. 1.
2. Cor. 13. 11
Phil. 2. 13.
6. To pray to God.
Exo. 17. 11

God prayer is the hand to draw it out to inrich our ſelues. Prayer lifteth vp out hearts from earth to heauen; it renueth the memorie of the promiſes of God to confirme vs; it aſſureth vs againſt all that wee can feare, it obtaineth all that we can deſire. It giueth reſt and contententment to our ſoules. It keepeth and ſtrengtheneth the feare to offend God. It increaſeth the deſire to go vnto him, whom in praying we feele to be the ſpring and heape of all good things. It ingendreth in vs a ſtedfaſt deſpiſing of the world, and renouncing of the fleſh: it repreſenteth vnto vs the heauenly and euerlaſting felicitie, that wee may aſpire to the enioying of them. There is nothing to be more deſired, than to be conuerſant with him, without whom wee cannot be happy. But he that wil alwaies be with God, he muſt alwaies either pray or read. For when we pray we talk with God: and when we read, God talketh with vs. The more we are exerciſed in prayer to God, the more we encreaſe in godlines. Therefore alſo we may not be weary

Aug. in Pſal. 85.

weary or faint-hearted in prayer, although the Lord defer to make vs feele the fruit of our prayers. For we haue a promiſe of him that cannot lye, that whatſoeuer we aske of God in the name of Ieſus Chriſt, it ſhall be giuen vs. If he defer, for ſome time, to make vs feele the fruit of our prayers, it is for our greater benefit. Let vs continue ſtill and waight, knowing aſſuredly, that hee, who according to his fatherly loue and bounty, deſireth our good, can (according to his infinite power) giue that which we aske of him, and according to his truth will heare vs: hee alſo according to his wiſdome knoweth the fitteſt time, as is before ſaid, and the meanes moſt apt to make vs feele the fruit of our prayers. When we aske of God (ſaith S. *Bernard*) euen thoſe things that concern this preſent life: our prayers are not ſo ſoone gone out of our mouth, but they are written in his booke: and wee ought (ſaith hee) to bee aſſured, that hee will either giue the thing it ſelfe which wee haue asked, or other things which hee knoweth

knoweth to bee more profitable for vs. To conclude, Prayer is the moſt mighty and fruitfull work of Charitie, ſeeing by it we helpe our neighbours preſent and abſent, knowne & vnknowne, great and little, and that both with ſpirituall and corporall good things, drawing by our prayers the bleſsing of God vpon them. And in this confidence my very deare and worſhipfull Brethren, I will continue in this Duetie and Office of charitie, earneſtly to pray to GOD for you, and particularly I will water with my prayers to God, this Exhortation, which I haue directed vnto you, beſeeching him with all my heart, that beeing comforted and ſtrengthened thereby, in the doctrine of the truth, which ye haue receiued, yee may continue conſtantly in it, ſealing it by the workes of godlineſſe and charitie, comforting your ſelues in the Lord, in that yee are his welbeloued Children in Ieſus Chriſt: and ſurmounting all temptations and aſſaults, to the end, that by the power of the holy ghoſt departing conquerors out of al conflicts,

yee

ye may attaine at the laſt, to the crowne of glorie, which God hath prepared to al his children, through Ieſus Chriſt, our Lord. Now the GOD of peace ſanctifie you throughout, & preſerue your whole ſpirit, and ſoule, and body blameleſſe, vntill the comming of our Lord Ieſus Chriſt. He that hath called you is faithfull, who alſo will doe it. I alſo beſeech you (my Brethren) to imploy your ſelues more and more in feruent & continuall prayers, for the preſeruation, proſperitie & aduancement of his Church, ſo mightily aſſayled on all ſides; and particularly to bee mindfull of mee in your prayers, that it may pleaſe the Father of light, from whence all good gifts doe come, to continue his mercies towards me, and to guide me alwaies with his holy Spirit, with the increaſe of his gifts and graces, to accompliſh the reſt of my life, ſeruing faithfully and holily to his glorie, and the aduancement of the kingdome of our Lord Ieſus Chriſt. *Amen.* 1. The. 5.

Holy

Holy Meditations and Prayers.

CHAP. 13.

O Lord God Almightie, all good and all wiſe, wee are confounded before thy holy Maieſtie, not (O Lord) for thy troubles and extreame calamities wherewith wee are oppreſſed in theſe daies full of tribulations, anguiſhes and teares: but aſmuch as we haue offended thee, and foraſmuch as our ſins, our ingratitude, and rebellions haue kindled his wrath againſt vs: and chiefly foraſmuch as the wicked and infidels, take occaſion by thy iuſt Iudgements and correctiõs to blaſpheme thy holy name. Alas Lord wee yeeld our ſelues guiltie before thee, confeſsing that we are inexcuſable, & vnworthy to be named thy children: yea we are worthy of hell, & to be creatures accurſed for euer. For (O our good God) when we were the children of wrath, thine enimies, abandoned to all euill

euill thou hadſt pittie vpon vs poore & abhominable ſinners. Thou haſt caſt the eies of thy fauour vpon vs. Thou haſt giuen thy welbeloued Son Ieſus Chriſt to the ſhameful & curſed deth of the croſſe for vs. Thou haſt giuen vs thy holy Goſpell, that bleſſed & ioyfull tidings of our ſaluation: Thou haſt accõpanied it with thy Spirit to lighten vs, to draw vs vnto thee, to make vs pertakers of the treaſures of thy kingdom & of eternall life. Thou haſt ſtretched out thy hand from heauen to the depth of hell, to pull vs back, & to make vs thy happy children. Thou haſt done according to the good pleaſure of thy will, inaſmuch as thou ſheweſt mercy on whom thou wilt ſhew mercy. Alas Lord, ought not we to acknowledge the day of thy viſitation, and the time of ſaluation? Ought not we to feele the abundant riches of thy incomprehenſible grace towards vs, to loue, ſerue, praiſe & adore thee? to renounce our ſelues, the world & the fleſh, and all that which is contrary to thy glory: yea to abhor all that doth diſpleaſe thee? to walk as the chil-

children of light, and to consecrate our selues vnto thee, to bring forth fruits worthy of thy Gospell, and becomming the children of such a Father: to bee as bright lights in this dark world, to giue light to the pore ignorant ones, to draw them with vs into the way of saluation. But alas, O Lord O God we (quite contrary) hauing brought in to thy church the world & the flesh, haue kept in our selues these enemies of thy glory, these plagues of our soules, & haue serued thē. Our infidelity & our flesh haue made vs loue the earth more than the heauen, the world more then thy kingdome, the filthines and dust of vaine riches, more than the treasures of heauenly & eternal good things, the smoke of humane honors, more than the glorious estate to be thy children, and brethren of thy son Iesus Christ. Couetousnesse the root of all euill, hath hardned our harts to despise thy poore ones, euen Iesus Christ in his members. We haue slaundered thy holy Gospel by frauds, deceipts, & robbings: occupying our trafficke and doing our affaires, as people hauing no knowledg

of thee. The aire in the citties where thy word hath ben preched, hath ben ſtinking and infected with the whoredomes, adulteries, and other infamous acts that ther hath ben committed. Gluttony and drunkenes hath made brutiſh thoſe, that for thy bleſsings and bounty ought to haue praiſed thee. Euery man thinking only how to profit and aduance himſelf in this world, to the deſpiſing of thy holy ſeruice and the building of thy church. The profeſsion of thy holy religion hath ſerued many, but for the cloake of their iniquities. We haue put our truſt in the arme of fleſh, & in broken reeds, ſeeking comfort for thy Church of the enimies of it, in forſaking the fountaine of liuing waters, and the almightie. Crimes, treſpaſſes, blaſphemies and iniquities haue ben winked at & ſupported in defiling the ſeate of thy Iuſtice, without puniſhment: thy threatnings and promiſes reiected as vanities, the holy Miniſtery of the Worde deſpiſed, the chaſtiſements which thou haſt exerciſed on our bretheren neglected, without thinking what

what our ſelues haue deſerued. We haue not felt ſorrow for the afflictions of thy Children, to mourne with them, and to feare thy iudgements. And what ſhall wee ſay more, O Lord? Our iniquities are as mountaines, our ingratitude and rebellions, as the great deepe, our whole life before thee, being nothing elſe but a continuall ſin and deſpiſing of thy holy Maieſty. If they who neuer heard ſpeak of thy ſonne Ieſus Chriſt, and that haue not knowen thy will, are iuſtly puniſhed in thy wrath; what iudgement, what condempnation, what hels and curſes haue we deſerued, hauing ſo vilainouſly, ſo long, ſo obſtinately, deſpiſed thy holy inſtructions, thy promiſes, thy threatnings, and the examples of thy iudgements, which thou haſt exerciſed before our eyes. Alſo the voyce of our ingratitude is aſcended before thee: our iniquities haue, & do cry vengeance againſt vs. Theſe are the procurers and aduocates of thy iuſtice, ſoliciting theſe iudgements againſt vs. Our ſins haue ſtrengthned our enimies, and haue made them

conque-

conquerours ouer vs. Wee haue ſowen iniquitie, and we haue reaped afflictions: as thou ſeeſt, O Lord, our God, that thy children are baniſhed, ſpoyled, and impoueriſhed, that they are cruelly dealt withall, trodden vnder foote, and expoſed to the laughter of thine enimies. Our perſecutors make a ſcorne of thoſe, ouer whom thy name is called on, and they make their boaſt of the euill that they doe: They ſcatter thy flockes? They throw downe the ſcepter of thy ſonne Ieſus Chriſt: They depriue thy Children of the paſture of thy word. Thoſe temples (O Lord) thoſe temples where not long ſince, thy prayſes did ſound, in which the hóly Goſpell was preached, the Sacraments purely miniſtred, thy name religiouſly called on: Theſe temples, O Lord, are now defiled with Idols and Idolatrie, the abhominable Maſſe is eſtabliſhed againe, falſe tales & lyes are preached. Theſe temples wher thy people aſſembled in ſo great nũber to praiſe thee, and to behold thy louing countenance, are now filled with people blaſ-

pheming thy holy name,& treading vnder their feet the bloud and glory of thy ſon Ieſus Chriſt. This youth of orphans, fõdlings,& others that went to ſchoole, being brought vp in the knowledge of thee, and nouriſhed in thy feare, is now giuen vs to the enimies of thy truth, to be inſtructed in the damnable doctrine and ſeruice of Antichriſt. O good God, our Sunne is turned into darkneſſe, the Moone into bloud, our health into ſickneſs, our life into death : And yet, if thou ſhouldſt puniſh vs yet more rigorouſly, then hetherto thou haſt done,& that for one ſtripe we ſhould receiue an hundred. If thou ſhouldſt tranſport the kingdome of thy Son from vs, to the Turkes,& the Iewes : If thou ſhouldeſt ſend ſuch a famine of thy Word, as running through the forreſts to haue ſome refreſhing,& finding none, our Soules ſhould faint : Yea Lord, if thou ſhouldeſt throw vs downe into Hell : wee confeſſe that it were very right, and yeeld our ſelues guiltie, acknowledgeing that wee haue well deſerued it. Notwithſtanding, O

good

good God and Father, there is Mercy with thee, yea thy mercies are infinite to ſwallow vp the multitude and grieuouſnes of our ſinnes. Thou art a God gracious & pittifull, ſlow vnto wrath, abounding in mercy and truth, keeping mercy for thouſands, pardoning Iniquitie, Tranſgreſsion and Sinne. Thou haſt ſaid that thou wilt not the death of a ſinner, but rather that hee turne and liue. Conuert vs then, O Lord, that we may bee conuerted, and that wee may liue before thee. Wee are poore ſinners, wee confeſſe it: but yet thy Sonne Ieſus Chriſt came into the world to ſaue ſinners. Behold vs then, O Lord, not in our ſelues (for we are vnworthy of thy grace) but behold vs in the face of thy Sonne Ieſus Chriſt, and for his ſake, bee at one with vs, and bee mercifull and fauourable vnto vs: that in the multitude of our ſinnes the greatneſſe of thy grace may ſhine: if thou regard our iniquities, who is hee that is able to ſtand before thee? We haue been vnfaithfull, but thou remaineſt ſtill faithfull. Thou canſt not

renounce thy mercy and goodneſſe: we haue forſaken thee, but thou haſt promiſed not to forſake vs. We haue forgotten thee, but thou haſt ſaid, that though a mother ſhould forget her childe, yet wouldſt not thou forget vs. Thou haſt made a couenant with vs, wherein thou haſt promiſed to pardon our ſinnes, and to remember our iniquities no more. Thou haſt promiſed, that though our ſins were as red as Scarlet, thou wouldſt make them as white as wooll: if they were as red as crimſon, that they ſhould be made as white as ſnow. We are heauie laden, and labour with our iniquities. But Ieſus Chriſt hath called vs to him, and hath promiſed to refreſh vs. Haue pitie then on vs, ò Lord, haue pitie vpon vs: Let our miſeries moue the bowels of thy mercie. Forgiue vs (O our God) forgiue vs for thine owne ſake, for the glory of thy name, and for thy ſonne Ieſus Chriſts ſake: Impute vnto vs the goodneſſe that is in him, that the euill that is in vs may not be imputed. Thou haſt puniſhed the iuſt, that thou mightſt

pardon

pardon the wicked: Accept thou the merits of his death and paſsion, for ſatisfaction of all that is in vs, worthy of thy wrath and indignation: and make vs to feele the fruits of our reconciliation with thee. If thou wilt afflict our bodies, haue yet pittie of our ſoules. If thou wilt impouerish vs on the earth, depriue vs not yet of the riches of heauen. If thou wilt take away the bread of our bodies, yet leaue vs the ſpirituall bread of our ſoules. Though wee bee in reproach among our enimies, yet let not thy name be blaſphemed. Though we be accurſed of the world, yet let vs be bleſſed of thee. Though the world hate vs, yet let thy loue abide vpon vs, O Lord we are thine forſake vs not. Thou haſt ſaid, I am the Eternall, this is my name, I will not giue my glory vnto Images, nor my praiſe vnto another. For thine own ſake then, euen for thine owne ſake haue mercie vpon vs. For why ſhall thy name bee blaſphemed for our ſakes? Not vnto vs Lord, not vnto vs, but vnto thy name giue glory and honour, in ſhewing forth

the riches of thy graces, of thy truth, & of thy might. Thou art the God of glory, ſanctifie thy name, in drawing light out of our darkneſſe, and life out of death, making perfect thy power in our infirmitie, and thy great grace in our vnworthineſſe, to thy praiſe and glory. Heare the blaſphemies of thine enimies, boaſting themſelues in their counſels and their forces, triumphing, and reioycing in our confuſion: as if wee were not thy people, thy children, thy Church: as if we were caſt off of thee: as if thou were not able to help or keepe vs. Neuertheleſſe, thou art our Creatour, and wee are the worke of thy hands: Thou art our ſhepheard, wee are the flocke: Thou art our father, we are thy children: Thou art our God, we are thine inheritance: Thou art our redeemer, wee are the people whom thou haſt bought. It is thou alſo (O our God) who by thy word alone, haſt created the heauen and the earth, the Sea and all that is in them: it is by thee that all things liue, be, and and haue their mouing: it is of thee and

for thee, that all things are. It is thou which doeſt whatſoeuer thou wilt. And there is neither counſell, wiſedome, nor ſtrength againſt thee. Repreſſe then, O Lord, the rage and furie of thine enimies, breake their forces, diſsipate their counſels, confound them in their bolde enterpriſes which they haue taken in hand againſt thee, and thy ſonne Ieſus Chriſt. Maintaine the reſt of thy flock, which thou haſt kept vntill this day. Eſtabliſh againe the Churches that are ruined and diſperſed. Suffer not the memory of thy name to bee aboliſhed from the earth: rather let thy Word ſound, and thy Goſpell bee preached, where it hath not yet beene heard, to gather thine Elect vnto thee, and to magnifie thy name. And that ſo we may ſee it flouriſh more and more, and the kingdome of thy ſonne Ieſus Chriſt our Lord to bee aduanced for euermore.

Amen.

The

The neceſsitie and benefite of Affliction.

GReat trouble and vexation,
the righteous ſhall ſuſtaine:
By Gods determination,
whilſt here they doe remaine.
Which grieuous is and irkeſome both,
for fleſh and bloud to beare:
Becauſe by nature we are loath,
to want our pleaſure here.
And eke becauſe our enimie,
that auncient deadly foe
Sathan, with cruell tiranny,
the worker of our woe.
Doth ſtill prouoke the wicked ſort
in ſinne which do delight: (ſport,
To pleaſe themſelues and make great
to vex vs with deſpite.
Yet doe the righteous by the croſſe,
moe bleſſed things obtaine:

Then

Then any way can be the losse,
the dolor, or the paine.
The losse is that which in few daies,
would passe, fade and decay
Euen of it selfe: the gaine alwayes
can no man take away.
All earthly estimation
the crosse may cleane deface:
But heauenly consolation,
the soule doth then imbrace.
Afflictions worldly pleasures will
abandon out of minde:
Then is the Soule more earnest still,
the ioyes of heauen to finde.
The worldly riches, goods and wealth,
by troubles may depart:
The inward ioyes and sauing health,
may wholy rule the hart.
In trouble friends doe start aside,
as cloudes doe with the winde:
But Gods assistance doth abide,
to cheare the troubled minde.
If we should feele these losses all;
at once, by sudden change:

We may not be dismaid withall,
though it seeme very strange.
Iob *lost his friends, he lost his wealth,*
and comfort of his wife:
He lost his children and his health,
yea, all but wretched life.
When all was gone, the Lord aboue
did still with him remaine:
With mercy, kindnesse and with loue
asswaging all his paine.
Teaching him by experience,
That all things fickle be:
(Which subiect are to humane sence)
and yeeld all misery.
But godlinesse within the heart,
remaineth euer sure:
In wealth and woe, it is her part,
true comfort to procure.
Afflictions turn'th these worldly ioies
to greater paine and woe: (toyes,
Because the loue was linck'd with
Religion is not so. (light
For when mans hart doth most de-
in pleasure, wealth, and pride:

Religion then will take her flight,
ſhe may not there abide.
Whereby our ſoules in wofull plight,
continually remaine:
Yet haue not we the grace or might
from ſuch luſts to refraine.
In which eſtate moſt willingly,
(though tending right to hell)
We count our chiefe felicitie,
and loue therin to dwell.
Therefore the Lord which is aboue,
regarding vs below:
With mercy, pittie, grace and loue,
that alwayes from him flow. (things
Doth mix with griefe theſe earthly
wherein we doe delight:
Which to our ſoules all ſorrow brings,
or elſe remoou'th them quite.
Then doth the holy word of God,
moſt comfortable ſeeme:
Which we (before wee felt the rod)
more folly did eſteeme. (was
The world which earſt moſt pleaſant
now loathſome ſeem'th to bee:

It

It doth appeare (as in a glaſſe)
all fraught with miſerie.
Then feare we hell, then flye we ſinne,
then ſeeke we heauen the more:
To vſe good meanes we then begin,
which we deſpiſde before.
Then can we pray, then can we call,
to God for ſtrength and grace:
Which things before might not at all,
with vs haue any place.
Then heare we with attentiueneſſe,
then read we with all care:
Then pray we with great feruentneſſe,
no trauaile then we ſpare.
Then ſhall we ſee, feele and confeſſe,
the ſtate wherein we dwelt:
To be nothing but wretchedneſſe,
though worldly ioyes we felt.
Becauſe the Soule by godlineſſe,
more comfort doth receiue
In one day, than by worldlineſſe,
which they full ſoone ſhall leaue.
Then we with Dauid *ſhall confeſſe,*
that God from heauen aboue:

(By

(By humbling vs) doth well expresse
his mercy and his loue.
For while we felt the scourging rod,
we strayd and went astray:
But now wee keepe the law of God,
and waite thereon alway.
Then for Religion loue the crosse,
though it doe bring some paine:
The ioy is great, small is the losse,
but infinite is the gaine.

FINIS.

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